

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., May 7, 1925

NEW SERIES
VOLUME XXVII, No. 10

A telegram from Dr. B. D. Gray reports total receipts from states \$661,943.16. Debt, \$1,062,022.36.

C. H. Webb, former Mississippian, goes from the pastorate at Hosston, La., to Hamburg, Arkansas.

Pastor Frank Tripp resigns at Monroe, La., and will go for a rest and health trip to the mountains of North Carolina.

Pastor A. T. Camp resigns the care of the church at Chipley, Florida, effective August 1st. He has done ten years of helpful service.

Missouri is said to have had the largest increase in B. Y. P. U. members last year, an increase of 8,993. Mississippi was close behind with 8,977.

Dr. Perry F. Evans of the Southwestern Seminary is leading the campaign in Louisiana to complete the endowment of Louisiana College for \$400,000.

It is said that the Foreign Mission Board will have at its Memphis meeting in May 100 applications of people who wish to go as foreign missionaries.

A Roman Catholic bishop is quoted as saying there are more children lost to the Catholic church in Germany every year than are won by all their missionaries in heathen lands.

The Alumni Banquet of the Louisville Seminary will be held at the Claridge Hotel in Memphis Thursday evening at six o'clock. Get tickets early; limited to 500.—R. J. Pirkey.

Brother B. S. Hilbun has located at Springer, New Mexico. He was formerly pastor at Sumrall in this state. A letter from his wife to a friend in Lumberton tells of their being happy in their new field of work, and of a good beginning already made.

The Baptist and Reflector has a most sensible editorial on "The Lure of Easy Credit". It is a timely warning to our Baptist institutions which are now borrowing to the limit because money is easy to borrow and investors are willing to trust Baptists. It is time to call a halt in borrowing.

A telegram from Dr. Love of Richmond, Tuesday morning, says: "Receipts from Mississippi for foreign missions for year just closing \$86,474 through the budget and \$6,549 additional by designated gifts. Receipts from all states, \$1,169,446 through the budget and \$287,926 more through designated gifts. Debt, \$1,250,792."

Mr. E. E. George, Chairman of the Publicity Committee in Memphis, says the coming session of the Southern Baptist Convention promises to be one of the largest in attendance in the history of the Convention. The best homes in the city will take guests for \$1.50 a day, providing bed and breakfast. The new Auditorium will seat 15,000. If you have not done so, send your name to J. E. Dilworth, 493 So. Main St. Notify your host when you will arrive, arranging to reach Memphis during the day if possible.

Pastor J. D. Franks is preaching in his own meeting at First Church, Columbus, the third time he has done this in his four years' pastorate. Miss Agnes Alexander leads the singing.

Pastor Fleetwood Ball is in his twenty-third year at Lexington, Tennessee. He will have Evangelist Wolfe from Oklahoma with him in a meeting in June.

Pastor H. W. Shirley reports the largest congregations ever seen in the Philadelphia Church attended the recent meeting. Twenty-nine joined the church, nineteen were baptized Sunday night.

Information has come to us of a man and his wife who feel the call to service community work in a down town center. We should be glad to give their names to any church interested.

Hamburg Church, E. J. Griffing, treasurer, has placed the Baptist Record in the budget. Also T. E. Dame, Tillatoba, Miss., sent in a nice list of renewals with check to cover.

First Church, Miami, Florida, is proposing to build a twelve story church to cost \$1,250,000. We presume it is to be a combination church and office building. Dr. J. L. White is pastor.

Miss Pearl Caldwell reached Pontotoc last week and will spend her furlough in Mississippi. She has been a missionary in China for several years. She did not know of her father's death at the time of her sailing from Shanghai.

Tennessee is the only state in the Union, we believe, which does not permit a preacher to be a member of the legislature. But the legislature of Tennessee is the only state which has outlawed from its schools the teaching of anything which discounts the Bible.

The New York Society for the Suppression of Vice, in its annual report says New York City is a modern Babylon, worse than Berlin or Paris, and that the cause of it is in the lust-laden literature and moving pictures. They try them out in New York and then send them to your town and mine.

Fifty Baptist girls at the M. S. C. W. decided to give to the church the same amount they had spent during the week for candy, gum, ice cream and such like. It amounted to \$27.45. Miss Johnson calculates that with 350 Baptist girls this would amount to \$192.15 a week and for nine months \$6,917.40. There's enough missionary money running around in other channels to support all our missionaries on the foreign fields.

The editor had the opportunity Sunday of preaching to the congregations ministered to by Dr. Marriner at Leland, and Pastor C. S. Henderson at Greenville. He had heard many favorable reports of these brethren, who have newly come into Mississippi from Tennessee and Georgia; and this visit confirmed all the good we had heard of them. They are in the hearts of their people and have the spirit of love and of leadership. Meeting old friends and new, and speaking to them of our common task was a great joy.

Pastor J. M. Walker is conducting a meeting in his church at Aberdeen, with J. W. Mayfield preaching. We hope to hear of a great meeting.

Fifty-one were added to First Church, Grenada, twenty-seven of them by baptism, in a meeting in which Dr. H. L. Martin assisted Pastor W. E. Farr. The music was in charge of the quartet from the Baptist Bible Institute.

Congressman Whittington in a recent address in Greenwood praised Mississippi's educational system as second to none, but strongly urged that more emphasis be put on moral training than on athletics.

According to newspaper reports a Mississippi judge recently in charging a grand jury took occasion to cast aspersions upon the laws of the state. This would hardly seem a good way to get a grand jury to enforce the laws.

Sir Andrew Clark of London, according to a writer in Living Church, reports that seven out of ten beds in London hospitals are occupied by victims of drink. Somebody else needs prohibition besides Americans.

The American Hebrew hardly knows whether to be gratified or pained at the report that John D. Rockefeller gave a Jewish congregation in Cleveland \$476,000 for a lot to prevent them building a temple on it. The lot had cost them \$50,000.

L. O. Vermillion of Jackson, Tenn., now with the Reese evangelistic staff, is in a meeting at Dublin, Ga., Jefferson Street Church, R. W. Eubanks pastor. They have overflow crowds, and the church people are working faithfully. Twenty-five additions the first week. John W. Ham is with the First Church.

The Record is in receipt of an invitation to attend the opening of the new bridge over Yazoo River at Greenwood. The bridge and river make a beautiful picture at the head of the invitation. The Committee of Invitations is J. W. George, Alfred Stoner, and Mrs. T. R. Henderson. There are lots of beauty spots in Mississippi. Let's open our eyes and try to open those of other people to them.

At the meeting of teachers in Jackson last week, Prof. Bedwell of Yazoo City is reported as saying: "As a matter of precaution against personal violence, I will not condemn inter-school contests in athletics and literary subjects, but I shall ask with a big interrogation point: Are these activities worth what they cost us?" He continued: "If they are, they are exceedingly valuable, for the cost is terrific. Would not a system of physical education that includes every child in school be worth far more than our system that picks the individuals already the best developed in school and trains them for the 'varsity team', giving them exclusive right of way on the playgrounds and to the expensive equipment, at the same time denying these privileges to the children of weaker physique whose need is far greater than those who are naturally strong? Our system of athletics is on the defensive and I fear the verdict of an important jury will be 'guilty as charged.'"

THE RIGHT SPIRIT

By Geo. W. McDaniel

The president will not deliver an opening address at the Southern Baptist Convention this year. He will thus, for several reasons, break a precedent which has happily obtained for a number of years.

If it be required that the president shall make an address, then no man can discharge the duties of president except one who has the gift of speaking to an audience of thousands. One eminently qualified in other more important respects would thereby be disqualified for the presidency.

Requiring an address of the president is too formal for Baptists. One cannot speak to edification who speaks merely because it is required. If the president feels impelled to speak let him do so but not because he is compelled by a precedent.

Such a custom might easily be abused. Conceivably, there might be a president who thought that he was to make a deliverance for the Convention upon matters which should be left to the Convention to decide, uninfluenced by the president. All future presidents could not be so happy in their addresses as was President Mullins at Kansas City when a paragraph from his opening address was adopted as the sentiment of the Convention upon a controverted question. With the situation in the Convention as it will be at Memphis no president could discuss that question so as to receive unanimous approval. I have convictions and am ready to express them as an individual but I am unwilling, save under some imperious necessity of conscience, to express them officially when they might divide the constituency whose representative I am.

The most important matters to come before the Convention at Memphis are in the hands of Committees and will be brought to the Convention in their reports. If I spoke what is in my mind and heart I should deal with some of these matters and would thereby forestall the work of regularly appointed committees.

Having given my reason for not delivering an opening address I shall ask the brethren to consider with me a few things preparatory to the Convention. It is safe to assume that brethren, many of whom come great distances at considerable expense and inconvenience to attend the sessions of our great Convention, are profoundly interested in the business which the Convention has in hand. It is also safe to assume that in all ordinary conditions they will be thoroughly considerate of one another, thoroughly respectful, and as occasion arises even worshipful in the sessions of the body. I am assured of this and what I have got to say in the way of a particular counsel grows largely out of the physical conditions in which the Convention must almost of necessity meet year by year. With our crowded halls, with our throngs in attendance, with our long sessions, with the various situations that arise among our delegates and which seem to make necessary the coming and going of groups of them from time to time during the sessions of the body, we sometimes have temporary disturbances of the peace and order which ought to prevail. For these reasons:

Consider that we be brethren. Brethren love each other. Christian brethren mean to give no offense and should not take offense. No matter how perplexing the questions, or how sharp the differences of opinion, which may arise, still we be brethren.

Consider that we be Baptist brethren. This means that each one has his rights and that the rights of all are equal. It means that we are so to deport ourselves as to add to the luster of the Baptist name, the strength of our common work and the glory of our Master.

Consider that no one should get unduly excited at Memphis. Baptists have a right to disagree without getting mad. "Whom the gods would destroy they first make mad." Though the Latin proverb of which this is a free translation uses a word which means "make insane,"

yet the quotation may be apposite for when we get angry we are likely also to be "mad". I serve notice now, that if I am in the chair, parliamentary procedure will be impartially and strictly enforced and should members get excited or angry that will not affect matters except in their own bosoms. Every messenger at Memphis should go there with the resolve to "keep his head", to speak no hasty or inconsiderate word, and to abide by, and support the action of the majority.

Consider that the Convention is a religious gathering. We do not read newspapers, or carry on conversations, or move around in the churches during religious services. Neither should we in the Convention. If one must read the daily paper, let him read it before he goes into the Convention. If one must talk, let him go outside and remain there until his conversation is over. If one must leave the body while it is in session, let him withdraw noiselessly. When a motion to adjourn has been voted let all brethren remain quietly for the announcements and benediction. There should be no bustle and stir to get out of the hall immediately after the motion to adjourn is passed. This is a form of disorder unbecoming in a religious meeting. Only a few minutes of time is involved and every interested messenger has the right to hear the announcements without disturbance. How can members hear, in the midst of a hubbub, the calls of committees, which perhaps they should attend? Speaking and hearing in the large convention hall are difficult at best. Brethren are expected to observe all the proprieties of a religious meeting. Did you ever think how impious it would be for a congregation to begin to disperse during the singing of the last hymn Sunday morning and before the benediction was pronounced?

Consider that we shall be at Memphis upon the Lord's business. There is no other justification for the Convention. It is a large body of co-operative Baptists voluntarily associated to attend to the business of the Kingdom. Everything that would interfere with the Lord's business should be put aside. Sufficient time and sustained thought should be given by every messenger. If he is sent by his Church he is under double obligation to give himself to the sessions of the Convention.

Consider that the existing situation demands the very best of Baptists at Memphis. The needs are more clamant than ever, the obligations are more pressing, the opportunities are more inviting. The very seriousness of the situation is in itself a challenge. Southern Baptists can supply the needs, discharge the obligations, utilize the opportunities and meet the challenge by a serious, united, sustained and sacrificial effort. May that be our spirit at Memphis. May every one who goes have his soul steeped in prayer and all who remain at home be in continuous prayer that the Lord may guide Southern Baptists to do His will.

"We are not here to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle; face it;
'Tis God's will."

Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching, in his annual report had this to say concerning the perils of college athletics: "Today the outside activities of the college overshadow and run counter to the intellectual life. Athletics, in large measure professional in its methods and organization, fills a larger place in the eyes of students and even of the public than any other one interest. No scholar in the undergraduate life of one of our universities or colleges would expect to receive the recognition of appreciation given to a successful football player. A dozen new activities call for the time and energy of the students. The college is no longer distinctively an intellectual agency. No reasonable man will object to the employment of these activities for example, athletics, in the development of

sports. But when they are allowed to dominate the intellectual life of the colleges, they become abuses. The paid coaches, the professional organization of college athletics and the demoralization of students by participation in the use of extravagant sums of money, constitute a reproach to American colleges and to those who govern them."—Ex.

AN OUTCRY ON THE MANNER AND METHOD OF EVANGELISM

I have read with interest Dr. L. R. Scarborough's article: "A Matter of Supreme Primacy"—Evangelism, and I know that many disciples join this nobleman in his soul distress, because of the fact there has been a great decrease in the number of converts in the past two years (Convention Reports 1923-4) in our denomination, as compared with the two previous years.

May I suggest that in the two especially fruitful years, was the period in which our Campaign was stressed, and that in services held for enlistment, many souls were saved. The latter years not much emphasis was given to missions and benevolences, reliance being placed on pledges made by the constituency.

The second suggestion is, that our churches are overloaded with unsaved members, and the standard of Christian living by the membership as a whole has fallen so low that the gospel appeal cannot be effectively heard by the unsaved. I have heard marvelous appeals to sinners, while my heart yearned for them, watched their blanched faces of conviction, and read their thoughts in their countenances: "Yes I know I am a sinner, and am lost, but I see your church members living no better than I."

I notice in the same issue (March 12th) of The Record the statement by "Quibbler" that in the opinion of his beloved pastor "75% of Baptist membership are not saved." My estimate is not so large.

It appears churches have almost ceased exercising discipline, and where it is exercised, there is lack of discretion, tact, patience and love, that will hold the friendship and love of even an excluded member. It is true that such work requires spiritually minded and prayerful members, and there are few who feel quite equal to the task, and yet there would be a greater number, if they would willingly submit wholly to the guidance of the Holy Spirit.

If a member violates the laws of the state or municipality, and is placed in prison, or proves a disgrace to the community, or moves away, and in the course of years, his or her whereabouts are unknown, then the church withdraws fellowship. This is as far as many churches proceed in discipline.

But my heart yearnings are for an evangelism that will reach the unsaved in our membership. Invariably in protracted services, the visiting pastor or evangelist addresses the comparatively few faithful Christians in the morning services, and the lost, as understood to be of the world, and not of the membership at the night services.

I heard one of our beloved and prominent pastors of the —state, say that in no church he ever served, had there been an exclusion from membership. He may have been exceptionally fortunate in pastoring churches with saved memberships, but the idea prevails that his personal opinion had something to do with the circumstances, and as a large number of our pastors, it appears, are more or less in the same attitude, I would be glad to have them present their point of view, and also discuss freely their opinion with reference to the need of evangelizing especially the unsaved in our membership.

I present these thoughts, doubtless subject to criticism, but with a prayer that they may be helpful, and that the blessed Holy Spirit may use them in some manner for the saving of the unsaved in our membership. I join in sympathy with the great hearts of Christ's noblemen, L. R.

ed to dominate
s, they become
professional or-
and the demor-
tion in the use
constitute a re-
to those who

INNER AND ELISM

r. L. R. Scar-
Supreme Pri-
w that many
soul distress,
a great de-
ts in the past
1923-4) in our
he two previous

two especially
which our Cam-
services held for
ved. The latter
ven to missions
placed on pledges
at our churches
members, and the
the membership
that the gospel
ard by the un-
appeals to sin-
r them, watched
n, and read their
"Yes I know I
see your church
I."

rch 12th) of The
oler" that in the
75% of Baptist
y estimate is not

most ceased exer-
exercised, there
ce and love, that
love of even an
that such work
prayerful mem-
el quite equal to
e a greater num-
mit wholly to the

s of the state or
prison, or proves
or moves away,
is or her where-
church withdraws
s many churches

for an evangelism
our membership.
ices, the visiting
the comparatively
morning services,
be of the world,
the night services,
nd prominent pas-
no church he ever
lusion from mem-
exceptionally for-
with saved mem-
that his personal
with the circum-
er of our pastors,
the same attitude,
present their point
eely their opinion
evangelizing espe-
bership.

oubtless subject to
that they may be
Holy Spirit may
the saving of the
I join in sympathy
t's noblemen, L. R.

Scarborough and others, when they say: "My soul is distressed", because of the lack of progress in soul winning.

Since writing the above, I have read with great interest in The Record of April 16th, the article: "A Neglected Phase of Evangelism" by Evangelist J. W. Hickerson. I trust every reader who has not read this article will do so, especially every minister in evangelistic work. I would call especial attention to the paragraph beginning with: "I believe that we are neglecting one of the most important phases of evangelism, that of trying to win the lost members to Christ."

—T. E. Spencer,
Moss Point, Miss.

A PROPOSED ARTICLE OF FAITH (For the consideration of Southern Baptists, and the Committee)

Article I.

We believe that the Holy Bible, the sixty-six books, from Genesis to Revelation, as originally given, is God's Word and Revelation to mankind; that it was given supernaturally through chosen holy men as they were moved by the Holy Spirit of God; that it is truth in sufficiency, and free from error; that it furnishes full and complete instruction to the end of time for all human conduct, and is the common heritage of all men; that it claims supreme authority over the human race, and is to be accepted as the authentic, the final and indestructible and perfect work of God, the Author.

* * *

Southern Baptists will sooner or later make a declaration of their common belief. In submitting at this time the above worded expression upon the Word of God, as Article I, the following observations are offered for the consideration of those purposing to attend the Convention:

In the accepted standard confessions of faith, their expressions upon what the Bible IS, hold place in religious literature as classic. But a recognized common deficiency of the leading confessions,—the New Hampshire, the Philadelphia and the Baptist Bible Union—is the absence of a specific declaration of what the Bible DOES, and what is the full Divine purpose of it.

If Baptists really believe that the Bible is for all men everywhere—and they do,—we should emphatically declare it.

If Baptists believe that the Bible embodies God's full and complete counsel for all human conduct, let us take new ground and say it.

If Baptists believe that Divine Life and Light are in the Word, and that it is vested with Divine power, as the LIVING Word, then let us take advance ground over all former creeds and confessions and say it.

If Baptists believe that the sphere of the Bible's authority is co-extensive and co-terminous with the human race, it is most urgent in this day of latitudinarianism, liberalism and moral laxity, to make such declaration.

The most of us believe the Bible to be indestructible, because it is of God; that it is peremptory, because it expresses the will of God; that it is complete and perfect, and therefore will take care of itself among all created intelligencies, from a den of demons to a nest of scholastic rationalists.

Given a full, complete and unambiguous deliverance of what the Bible IS, and what God intends the Book to ACCOMPLISH, then we shall occupy common ground for that union of God's people as set forth by the Word itself. In this, our people will hold the Magna Charta for every further expression of their faith, and with it an infallible guide to the world task given us of Christ our Lord.

—S. M. Ellis.

Memphis, Tenn., April 28, 1925.

THE SOUTH THE SUPREME BAPTIST OPPORTUNITY—No. 5

The Tasks Before Us

By E. K. Cox

Having in a little way shown some of the possibilities which lie before our people in the South, it becomes us for a little while to consider the things which Baptists must do to enter into this inheritance. God promised to Israel through Joshua to give them "every place that the sole of your foot shall tread upon". It is the same with us, all that we will possess by actually putting our feet upon it, bearing our message in the name of the Lord, will be ours.

1. We have a task of Evangelization. Other people may get along without it after a fashion, but Baptists must ever be fundamentally evangelistic. Our principles call for a converted membership, for an experience of grace before baptism. When we cease to be heralds of salvation calling sinners to repentance, we can number the days until our power is gone, and our glory departed. There are more than 13,000,000 unsaved people in this territory who are old enough to repent and believe for themselves. Here is an opportunity unparalleled, we have the message, the hosts are all about us. I rejoiced when our people launched the great campaign for money to carry on our work, I believe that it was born of God; but has not the time come when we should begin a fiery crusade for the salvation of the millions at our doors. Before the South can become the land that it ought to be there must be a mighty work of salvation. It is fact not to be denied that God has blessed the efforts of Southern Baptists for some years past as he has blessed no other people; does not that mean that he is looking to us to reach the millions of lost so near at hand. It is a time for continuous prayer, for mighty supplication, and for the zealous preaching of the old time gospel, inviting sinners to the "Lamb of God that taketh away the sin of the world". We have right in this soul winning task an opportunity that should make our hearts leap with joy, and stir us to the most Christly endeavor.

2. We have a tremendous task of enlistment. We count in millions, but some of them do nothing but count. We have evangelized and baptized thousands who have not yet been taught to obey all things that our Lord commanded. There were large numbers of our churches that did not join even in the great campaign just ended, and great numbers in the co-operating churches that had no part nor lot in it. One of the greatest challenges to our leaders is that we shall devise plans for the complete training and efficiency of the mighty host that make up our Southern Baptist Zion.

We have thousands of churches that have no Sunday Schools, more than 6,000 such reported in 1923. We had nearly 9,000 churches which reported no baptisms for that year. We had over 14,000 churches reporting no organized work among the women, and more than 16,000 without any organized work for their young people. More than 5,000 churches are without houses of worship, and we have more than 4,000 churches continuously pastorless.

These things are appalling, and can not fail to cause grave concern to all who think about them seriously. I might multiply other things which cry day and night for our most earnest and unceasing efforts.

3. We have the task of uplifting the negro race. The Baptists of the South have been made responsible for the negro, he is ours and the duty cannot be evaded. Whatever may be the cause the negro race of the South is overwhelmingly Baptist. These simple children of a race which will follow, if we will only lead, hold to our New Testament faith. The Baptists of the South can settle the race problem if they will only do their Christian duty to these dusky followers of theirs. We will be sorely derelict to plain and manifest duty, if we fail with this the

greatest single opportunity ever given to a Christian denomination. The negro is ignorant, superstitious and indolent, so are other races of the world, but we send them the gospel. Here at our feet are millions of one of the great races of the world, they are easily won, no other race is so easily teachable, so susceptible to gospel influences, and they are ours. May it not be that it is the purpose of God to over rule the evils of slavery and all its train of consequences, and bring the negroes of America to Christ, that they may go back and be the means used of his grace to lay the Dark Continent at his feet. What would that mean, negro Baptists carrying the truth that we have taught them back to their ancient home? Ethiopia stretching forth her hands to God, and learning the simple truths of the New Testament which Baptists of America had taught their people. I repeat that here at our very doors is the greatest single missionary opportunity ever given to any people. The task is ours, God has laid it upon our shoulders, and we dare not put it down. Not in China, not in India, not in Europe, not in any far away land is our greatest place of service to another people, but at our doors, and the way is easy to find, and the results will be more far reaching than most of us dream.

4. The task of the Foreigners in our midst. We have nearly 5,000,000 who are either foreign born, or of foreign parentage. This includes the Mexican population of the Southwest, and the French speaking natives in Louisiana. This foreign population is overwhelmingly Roman Catholic. We cannot ignore this stranger within our gates, if we do not evangelize him he will be one of the forces which shall injure us. He is here, crowding the slums of our cities, settling in colonies on our farm lands; he is establishing in miniature the social and religious life of the countries from which he came, it is all he knows and we cannot blame him while we fail to give him something better. It would seem that God had grown tired of our delay in going to the ends of the earth with the gospel and had said: "I will put them under the shadow of your churches, I will plant them alongside of your schools and Christian institutions, where in very self defense you must evangelize them lest they pull you down". This is not only one of the greatest of Home Mission Tasks, but a tremendous Foreign Mission opportunity. Thousands of these people go back yearly to their native lands; what would it mean, if they should go back as flaming evangelists of Christ? Would it not mean more than we can tell, if they were able to say to their people over there, "I have found something better than money, something better even than political freedom, I have found a mighty Savior"? We have enough Italians in the South to make the Eternal City a stronghold of the gospel that Paul and Peter preached, enough Spaniards to carry the gospel to that ancient land; enough Poles to preach the gospel in every nook and corner of Poland, enough Germans to conquer the war spirit with the Spirit of Jesus, enough Mexicans to evangelize that storm tossed neighbor as we will not do in centuries, enough Chinese and Japanese to start more stations than we can open. We will never make our land fully Christian unless we awake to the perils that confront us from the hosts of alien speech and faith at our very doors.

5. The problem of the city. No civilization has yet learned how to rule and keep cities clean. They have ever been the places where humanity has festered and rotted. The hot beds of sin, the haunts of crime have always been found in crowded haunts of our cities. The lawless liquor traffic has its lair and protection in the city. The gambler finds there the place where he can live and find easy victims. The scarlet plague of our race, the social sin of mankind flourishes there with the others mentioned, and to this time they have defied all efforts to abolish them.

The problem of the city will be much more real

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIBBEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE LORD JESUS CHRIST

In previous articles we have had something to say about the name Jesus, and his title, The Christ. In this we are to discuss another of the most common titles given him in the Scriptures, namely, "The Lord". This title is sometimes used alone, and at others in connection with one or both of the names previously discussed. If we are to know what the Scriptures teach us about Jesus we must know the titles given him and their meaning. By this must be understood the meaning which the words had to those who used them at the time.

In the New Testament our word Lord is the translation of a word which had a wide range of meaning, from a simple title of respect, such as our word Mister, or Sir, to an appellation of deity by which devout people were accustomed to speak of God, or to address him. For example of the first kind you will read in John 12:20 where the Greeks said to Philip, "Sir, we would see Jesus". Here the word Sir is a title of respect addressed to Philip, and is the same word which is generally translated Lord. It is probably true that some people so addressed Jesus without intending to put him on an equality with God. Indeed it is hardly possible that the disciples themselves in their earlier acquaintance with Jesus thought of him as God, or understood his real nature as they afterwards came to know him. This knowledge of the Lord was a gradually growing knowledge, as can be seen from their increasing reverence for him. When they came to fully apprehend his character we may not know. But their knowledge of him was expanding in successive waves.

But what we are concerned about is to know what came to be the complete and final content of the title, the meaning of the word Lord as we find it coming to us in the message of the New Testament. To do this we must remember that these early disciples of Jesus were Jews, who were familiar with the Old Testament, their Bible, their source of religious instruction and authoritative guide. In that Bible as in the common speech of the Jews, the word Lord was the one almost invariably used when they spoke of the true God, or Jehovah. There were gods many, but only one God, Jehovah, the Lord. He was the living God, the only self-existent being, who had life in himself, and who was the author of all life, of all creation. His name was written in their Bible, but not commonly pronounced. Through great reverence they so long failed to pronounce it that we can not now be certain exactly how it was originally pronounced. In reading the Book or in speaking of him they used the substitute word Lord, and this came to be the common title of Jehovah God. In the King James version this is the word by which Jehovah is translated. In the American Revision the translators have returned to the word Jehovah. But with them the word Lord meant the one and only God, the creator and the object of their worship.

Nobody can read the New Testament carefully with a knowledge of the Old Testament without

seeing that its writers meant to identify Jesus the Lord with the God of the Old Testament, by giving him the title used in the Old Testament. Jesus himself, appropriates the name to himself. He says, Before Abraham was, "I Am", which is the word under consideration. Again, "The Lord said unto my Lord, sit thou at my right hand". Peter says, "He is Lord of all". Paul says, "Let him glory in the Lord". Thomas said to him, "My Lord and my God". A page of quotations can be gotten from any concordance to show that "The Lord" is a title of Jesus that blends with the nature and position of God alone.

The special significance of this title is that it shows relationship of people to him. If he is Lord, he is owner. If he is Lord, we are his servants, or more properly as the Bible truly represents it, we are his slaves, his property. He has a right to our lives. All that we have is his. We are not our own. He is ruler and king. We owe him allegiance, loyalty, and service. All this is implied in the title. He himself says, "Why call ye me Lord, Lord, and do not the things which I say". His title and his conduct must be congruous. There must be agreement in profession and practice. One thing that makes heaven what it is and would make heaven on earth is the description given in Revelation: "His servants shall serve Him". Only as we in fact as well as in theory make him Lord can we sing the Coronation Hymn:

"All hail the power of Jesus name
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of All.

"O, that with yonder sacred throng
We at his feet may fall.
We'll join the everlasting song,
And crown Him Lord of All".

USING SUNDAY

This is not so simple a subject as it looks. Man is accustomed to say that Sunday is for rest and worship. And in a way that settles the whole problem for us. But what is rest, and how much of it, somebody will ask. Are we to do no work on Sunday? Again the conventional reply is ready: "We are to do only works of mercy and of necessity." Brother, do you know that stereotyped answers are a great saver of mental effort, and what is worse, sometimes, they save you from any activity of conscience, any working of your mind or your moral faculty. All you have to do is to "know the catechism"; just know what the question is going to be and memorize the answer to it. Now that suits some people fine, and they are lazily and smugly content with giving you the proper answer according as it has been handed down to them.

Now that suits any Roman Catholic, or anybody whose religion is cut out after the Roman pattern. But it will hardly satisfy a live, wide-awake, responsible individual with a head on his own neck and a conscience in his own bosom. There may be some people in the world who have to look at the clock to see if it is time to eat. But any good healthy person whose inward economy is alive and in good working condition will hardly need clock or sun to tell him when he is hungry. His appetite will beat a clock, in speed and regularity.

Doesn't this whole question of how to use Sunday need to be given some genuine and original study. We are not prepared here to answer all the questions we raise; we never are. But somebody, maybe the whole body of us, needs to go into this question of Sunday observance with a good deal of courage and diamond edged conscience. Somehow the conduct of people is not responding to the old conventional standards of Sunday observance. Had we better not go back and study this whole question from the New Testament standpoint, with a prayerful and sincere desire to know the will of God.

Maybe we had better not begin with the legal observance of Sunday; not with the question as to what sort of laws we should have, or how we are to enforce the laws. Those are good subjects to think about, but perhaps they do not come first. If you will notice the New Testament right closely and watch the habits of the first saints, they seemed more particularly concerned about the living of the Christlike life. Surely a Christian ought to be obedient to every law on the statute books, unless there should be one which required un-Christian conduct, and we know of none. This obedience will include Sunday laws and all the rest. Every Christian will also be interested in the enacting of such laws as make for the welfare of all men. But our interest in the use of Sunday had better begin with ourselves. How shall I spend it or use it for the largest good to myself and to others?

Here we venture a quotation from Paul, which if anybody can interpret, he may throw some light on the subject. He says: (Col 2:16-17) "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon or a Sabbath day: which are a shadow of the things to come; but the substance is Christ's." Now if you can interpret that it may help you. This writer has not worked it out yet.

But there is a matter of very practical concern to many of our active churches and church members; the use of the day by our people in the church house. We are not speaking now about the abuse of Sunday in pleasure seeking and dissipation of spiritual energy. We are asking for the best way to use our spiritual energies on Sunday. How many public services ought we to have? What sort of services ought they to be? What time should be given to each? Who should participate in them? What sort of participation will best edify the worshiper? Should these various and multiform services (if they are various and multiform) have any sort of connection and unity?

There now, you have opened up a Pandora's box or turned over a bee hive. We are not opposing anybody's plan; not criticizing anybody's method of carrying on. We don't know the solution to the problem. We are just asking questions. And while it is an annoying thing to have to think, we are hoping it may set somebody to thinking. It is time somebody is thinking. It is so much easier to let things run along without thinking. We are all stupid optimists who think that somehow we will muddle through; or that the Lord will provide a remedy in spite of our stupidity, or because of it.

We are not trying to ease the road of the spiritual sluggard who gapes and says, "Yes, I always believed we were overdoing the thing, trying to have too many services in the church on Sunday." We are asking help for the earnest soul whether he be preacher or layman who sees the spiritual energies of the people dissipated on Sunday by too much or too varied a program. Who sees the young people go away from morning or evening service, or from both; and maybe some that are not strikingly young. Or he sees those who come to the night service tired and sleepy, no longer elastic and responsive. Some may be overcome with lassitude from too long a drive in their cars. Any suggestions?

Just one inquiry: Do you really believe that our one man service on Sunday morning and Sunday evening, wherein the preacher carries the whole load, does all the talking and is not only the star in the dramatic personae, but the whole show; do you think this has any precedent or justification in the practice of the apostolic churches? No extra charge for thinking!

The trustees of Blue Mountain College recently decided to discontinue the preparatory department. This will put increased responsibility upon the junior colleges, Clarke Memorial at Newton and Hillman at Clinton.

The BLUE BLOODED DEACON'S SCRAPHEAP

By REV. A. PORTLEIGH HUMDINGER,

Heckville, Miss.

Dear Editor:

I will write forthwith and carefully a piece for this paper every week. There is a lot of news irrigating into our fair village and the world must know all about same—to be informed, et cetera.

My motto is, "It shall not pass" if the deacons originate it, and vice versa. We have a pastor's scrapheap and a deacon's scrapheap. Each takes pride in his scrapheap. He places there everything scalloped by opposition per se. The B. Y. P. U. and Sunday School officers is neutral, and that's all they know about modern progress. Bro. John Peter Noxumkol, referred to by himself as the "Blue Blooded Deacon of Heckville", and precendently one of the main auditoriums in the Baptist corps of vestibules, is my biggest problem. He makes the statement irrespectively that "I am headed for the scrapheap", tho he does not say his or mine.

I notice where you can send the Record to everybody for a \$1. and 50c. That's news to me. I just been taking the Record two weeks. Somebody just started to sending it to me anonymously. Will you be so kind as to tell me if it was Bro. Noxumkol. I fear it is, as he is always trying to prefer that I am unformed. If he has done this, I will forthwith head a movement to send the paper to all the members in my pasturage. Answer by return mail as I must head some movement instanter and of more beneficence to the church than Bro. Noxumkol.

Correspondingly yours,

REV. A. PORTLEIGH HUMDINGER.

We have just closed a two weeks revival, Dr. H. L. Martin of Indianola doing most of the preaching and the Mississippi Quartette from the Baptist Bible Institute directing the singing. Dr. Martin is a prince among our preachers. His messages were thoroughly enjoyed by all. They were logical and theological, full of spiritual food and delivered with force and power. The singing was of the highest type for this Quartette is one of the best anywhere to be found and these boys are fine Christian gentlemen. Their messages of song were also highly appreciated. As a result of the meeting the Lord added to the church fifty-one new members, thirty-eight of this number coming by profession of faith. We rejoice in the coming of these men and women and hope they will make consecrated workers in our church. We hope very much to have Dr. Martin and the Quartette with us again some day. May the Lord bless the readers of the Record. With every good wish to the brotherhood. Your brother,

—W. E. Farr.

Dr. W. E. Farr, pastor of the First Baptist Church, in Grenada, and wife celebrated their twentieth wedding anniversary at the pastor's home in Grenada Monday night, April 27th. Almost the whole town was present. It was one of those pleasing social functions in which it seemed that everybody delighted to participate. The bride wore the same wedding gown which she married in, and it is needless to say that it looked quite out of harmony with costumes of the present day. However, it was regarded as a beautiful sentiment that prompted the bride and now a mother, to thus honor the occasion which committed her destiny to the man who stood by her side at that time. Many beautiful and costly presents served to show the popularity of the bride and the groom.

LIST OF CHURCHES REPORTING THIS WEEK ON THE 1925 PROGRAM

Church	Association	Pastor
Houston—Chickasaw Co.		W. C. Stewart
Woodland—Chickasaw Co.		W. C. Stewart
County Line—Copiah Co.		W. H. James
Ebenezer—Holmes Co.		E. G. Evans
Oak Grove—Coldwater		W. M. McGehee
Pickens—Holmes Co.		L. B. Golden
Scooba—Kemper Co.		S. L. Morris
Clear Creek—Lafayette Co.		N. F. Metts
Liberty—Mississippi		G. W. Riley
Hohenlinden—Webster Co.		W. C. Stewart

Mississippi College men from all over the South, while attending the Southern Baptist Convention in Memphis next week, will meet in the Hotel Gayoso on Friday, May 15th, for a banquet. The meeting will begin promptly at 12:30 and close at 2:30.

Dr. J. W. Provine, President of Mississippi College, and Dr. W. T. Lowrey, Former President, along with other men will make short speeches on this occasion. A very interesting program has been arranged.

Mississippi College is just closing its 99th session with the largest enrollment, by 90 men, in the history of the college. For the last 99 years her men have gone out to all parts of the world to do noble service. The spirit of her men is remarkable. Hundreds will welcome the news of this big get-together meeting in Memphis.

The Mississippi College Club of Memphis is arranging this meeting. Every man expecting to attend should immediately write either: J. R. Stanley, 1106 Fidelity Bldg., Memphis, Tenn., or Robert Gandy, Clinton, Miss., in order that every preparation may be made in advance. Tickets will be \$1.00 each.

All Mississippi College men in Memphis on that date are especially invited to come to this Meeting—and will be expected.

For the twenty-third time Pastor George W. Truett preached in his own meeting in the First Church, Dallas, recently, receiving 220 members, one hundred and twenty-one of them by baptism. Every day at noon he preached in a theatre to a crowded house.

WHITHER THE TRIBES GO UP

By Geo. W. McDaniel

The record of Southern Baptists for the conventional year has closed. What is written is written. We can neither call it back to cancel half a line nor wash out a word of it. For all our successes and achievements we should be humbly grateful to God. For all our shortcomings and failures we should be deeply penitent. From all of our mistakes we should learn lessons that will make us wiser in the future. Experience is an expert teacher and wise are they who learn of her. To the school of experience individuals, churches and denominations must go. Its discipline is sometimes painful, often costly, but there seems to be no other educational system to take its place.

We shall find the Home and Foreign Mission Boards, the Education Board and the three South-wide educational institutions in debt. With perhaps the sole exception of Georgia, the State Boards are also in debt. There are those who say that debts are good things when the money has been spent for worthy objects and assets have been increased disproportionately with its debts. There is some force in this position. However, it must be clear to any calm and judicious mind that our debts are too large and are necessarily impeding the progress of our work.

What shall we do? For one thing, we can tighten our belts and take hold of our task with firmer grip and renewed determination.

For another, we stand together under the load as one man. We have a common faith and a common cause. All the debts are ours, that is they are the debts of Southern Baptists. The churches and individuals are the ones upon whom denominational obligations rest.

By rightly viewing and dealing with the situation we may strengthen the ties of brotherhood that bind us. A farmer with a large family had two boys and two girls away at school. The younger children were at home. Those seven years of age and over were in the public schools. The spring rains put the crops badly in the grass. When vacation came all his children went after that grass with plows and hoes. They were soft at first and for several days had blistered hands, sore muscles and stiff joints. At night they were tired and hungry. They ate heartily and slept soundly. When the day was ended they would talk about how the grass was disappearing and the crops were growing. Three weeks of arduous, united toil cleaned the crop. That fall the father gathered a large and profitable harvest of cotton and corn. The four children returned to college and a fifth one was also sent. Next year the oldest son was graduated, became self-supporting, and contributed to the education of the younger children. At thirty years that oldest son loves to tell about the grassy year when every member of the family worked in the fields and saved the crops. Meeting the emergency as they did brought out the best in those children and strengthened the family ties that bound them.

Southern Baptists have large and rich fields which have borne bountiful harvests. Just now the grass chokes the growth of the crops. By joining in hard effort we can clean our fields, clear more ground, and gather an unprecedented religious harvest. Woe be to the Baptist who lies in the shade while his brothers labor in the field. Woe be to the Baptist who stands aside and blames others for the grass but puts not his hand to the plow. Those grassy fields are a double reproach to him.

(Continued on page 7)

(Continued from page 3)

in the South within the next few years, for they are growing with a tide that comes from the ends of the earth. We Baptists must grapple with this mighty task which must be wrought out if we win and hold this land of ours. We have not in the past been much of a city people, we have been the freemen of the field and the mountains, but we are rapidly becoming a city people, and must meet the conditions that we find there. The gospel of Jesus Christ rightly applied will solve any problem which confronts his people. It is ours to do this in his name and his spirit. Every dollar that Southern Baptists raise for Home Missions could be wisely spent in the three cities of Baltimore, New Orleans, and St. Louis, to say nothing of the scores of other places where there is great and crying need. If we hold the country of the coming century we must hold the cities; they are the centers of influence for good as well as evil. The task is difficult, yea impossible in our own strength but we must up and at it, in the name and power of our conquering Christ.

6. The task of Christianizing a great commercial and industrial life. Here is our greatest problem, our people of the Southland bore heroically the day of poverty. The war that devastated our land, the fires of the reconstruction era did not shake our faith, or pull our people away from God. We came out of the furnace without the smell of fire upon our garments. We are going to face the greater trial of prosperity, we are going to be put to the test as to whether we can become rich and prosperous and still keep our simple faith untarnished. As the mineral from our hills, the cotton from our fields, the timber from our forests, the cataracts of our mountains and the rivers of our plains are turned into gold; and the wealth of our cities, the commerce of our ports, and resources of a mighty industrial life bring great population and unknown opportunities for luxury and self-indulgence, will come our real trial. Christ and Mammon must struggle for the mastery of the market place, and the seats of the mighty in world affairs. In this sort of struggle in the past Mammon has won, and righteousness has lost; it is our privilege to meet this incoming tide with the spirit and love of our Master and conquer in his name. The battle will be hard, the enemy is mighty, but we can win, we must win, for the sake of our children and for the kingdom of our Christ.

Gloster, Miss.

BAPTIST SCHOOLS TO GO IN FOR SOUL WINNING

By Frank E. Burkhalter

More than 20,000 young men and women in attendance upon the 117 Baptist institutions of learning in the South have volunteered to engage in personal soul winning as they have opportunity during the summer vacation, and many hundreds of others have decided to dedicate their lives to the ministry, missionary work and other definite forms of Christian service as a result of a special evangelistic service held in practically all these schools at noon Wednesday, April 15, according to advices received from Dr. J. W. Cammack, secretary of the Education Board.

Persuaded that the schools should be a force as well as a field for evangelism, Dr. Cammack communicated with the heads of all the Baptist schools in the South early in March suggesting that at noon on April 15 they hold a special evangelistic service in their institutions in which an appeal should be made to the unsaved to give their hearts to Christ, to all who felt the call to give their lives to special Christian service in any form to make public declaration of their decisions, and to all others who would to join the "Every One Win One" movement by pledging themselves to do their very best to win at least one person to Christ during the vacation period. Special preparation was made for the service

in nearly all the schools with the result that the response on the part of the students exceeded the expectations of those who were promoting the appeal. This special evangelistic appeal represents an effort on the part of the Education Board to co-operate fully with the plans of the 1925 Program Commission which is seeking just now, among other things, to inculcate a spirit of soul winning among all the forces of Southern Baptists. It is the hope of the Commission that the evangelistic response on the part of the Baptist schools is the forerunner of the greatest revival Southern Baptists have ever known.

THE BOOK OF ROMANS EXPOSITORY AND HOMILETICAL

By W. A. Sullivan

(The Plan of Salvation Continued) The Atonement

(3:25-31)

We were considering in our last exposition The Statement of God's Plan for Rescuing Men from Guilt and Ruin. We have seen in Chapter 3, verses 21 to 24: (1) That God Himself is the Author of the Plan; (2) That the Plan of Salvation is entirely apart from the law, yet in perfect harmony with the Law and the Prophets; (3) That the Plan of Salvation is described as vital in its method of application, experimental in its operation, being realized "in those believing"; (4) That it applies the same in every case; (5) That it is gratuitous, having as its source the grace of God; and (6) That the method of The Plan of Salvation is that of Redemption. We are now to consider (7) The Ground of The Plan of Salvation, viz: The Atonement, (3:24b-31).

I. The Principles of the Atonement

1. The Principle of Propitiatory Sacrifice, (3:24b-25a):

"Christ Jesus whom God set forth a propitiatory sacrifice."

Thus Jesus became the fulfillment of the propitiatory sacrifices offered under the Old Testament Dispensation, the chief of which was offered on the Day of The Atonement. The Biblical account of the order of the propitiatory sacrifices required on The Day of The Atonement is found in Leviticus 16:1-34. All these found their fulfillment when God set forth His Only begotten Son a propitiatory sacrifice on the Cross. Isaiah foresaw that fulfillment when he said "the Lord hath laid on him the iniquity of us all". Peter said "He bore our sins in his own body". Paul is more definite still when he says, "Christ died for our sins".

2. The Moral Principle, Or The Principle of Substitution, (3:25):

"In his blood"—HIS blood.

Under the law, animals had been offered as substitutes for the sinner who was guilty and deserved to suffer the penalty of the law. But those offerings were all typical. It was never possible for the blood of bulls and goats to take away sin. But on the cross God set forth His Son as a real substitute for the guilty sinner.

Here Satan scowls; the philosophy of men scoffs; infidelity sneers. And alas, often the conscience-stricken, condemned soul stands here baffled too long in unbelief. The question arises: How can it help matters for an innocent being to die for a guilty criminal? How can a just God declare a self-confessed, guilty criminal not guilty on the ground that an obedient innocent Jesus Christ has died? How can the Son of God become personally responsible for the sinners sins and die in the sinner's stead, so that the sinner, the guilty one, may actually, ethically, and morally go free?

Many answers have been given as a solution to this apparent difficulty. Only one is satisfactory. Here it is:

"It was morally possible for the Son of God to assume personal responsibility for the sinner's sins and die as the sinner's substitute by virtue of his original responsibility involved in the creative act".

The following statement may make the meaning of that statement clearer:

(1) God alone is responsible for the existence of the human race. That responsibility is seen from the facts (a) that God created the human race, and (b) that He perpetuates and upholds it.

(2) God alone is responsible for man's capacity for sin, because: (a) He created the race with capacity for sin, and (b) He created man with power to choose evil, and therefore with power to sin.

(3) God is responsible for Satan's coming in contact with the race in that He permitted Satan to enter into the world. Yet (a) God knew what the result of Satan's entrance into the world would be, and (b) could have kept Satan out of the Garden of Eden.

Now inasmuch as God knew before He created man what all the results would be; and since as Creator he became responsible for man's capacity for sin; and since as Sovereign he permitted the entrance of Satan into the world; therefore we reverently conclude that God in His own wisdom has involved Himself in the responsibility for sin in the world.

But on the other hand the fact that God in His wisdom thus involved Himself in the responsibility for sin in the world and the Fall of mankind does not relieve him of his personal responsibility for his own sins. For—

(1) Man was created absolutely free. If he was not free, he was simply a creature of necessity, merely a machine, and therefore without any moral responsibility at all.

(2) While God created man with capacity for sin, He did not force man to sin. Even the devil did not force man to sin. Man had the power of contrary choice. Of his own free will and accord he chose evil. He sinned. Man thus became personally and wholly responsible for his sins and therefore exposed to the penalty of death.

So we see that both God and man are involved in the responsibility for sin in the world. However, it is in no sense a joint responsibility. Yet certainly there is a sense in which both God and man are responsible for sin in the world—God by virtue of the original responsibility involved in the creative act and in the wise exercise of His Sovereignty in permitting the entrance of Satan into the world, and man by virtue of the exercise of his own free will in the choice of evil instead of good.

But let us urge that this argument does not charge God with sin. He is absolutely holy. Death, the penalty of sin, "is the reaction of God's holiness against sin". Man is condemned and lost because of his personal responsibility for his sin. Yet on the basis of God's original responsibility for sin in the world, it becomes morally possible for God to take the whole responsibility for our sins upon Himself that we may go free.

We remark further that the moral cause of the substitution of Jesus in the believing sinner's stead does not arise upon the ground that God has involved Himself in responsibility for sin in the world. The "righteous love" of God is the motive in Him on account of which He is moved to come to the rescue and make Atonement as the sinner's substitute in the person of His Son.

3. The Principle of The Incarnation, (3:25):

"In his blood"—HIS BLOOD.

By the Incarnation God identified Himself with the Human race in order that He might, as a propitiatory sacrifice propitiate Himself, and as the sinner's substitute suffer the penalty for sin, which is death. Furthermore, the incarnation was a moral necessity with God—not a necessity limiting God, but a necessity arising out of His own consistency and perfection.

The following statements may make this clearer: (1) God, as we have seen, involved Himself in responsibility for sin in the world. (2) Upon the basis of that responsibility it became morally possible for God to assume the responsibility of

the mean-
the existence
ity is seen
the human
upholds it.
n's capacity
e race with
d man with
with power

s coming in
mitted Satan
God knew
ce into the
kept Satan

He created
and since as
an's capacity
mitted the
therefore we
own wisdom
bility for sin

that God in
the respon-
Fall of man-
personal re-

free. If he
ure of neces-
fore without

capacity for
ven the devil
d the power
ree will and
Man thus be-
sible for his
e penalty of

are involved
world. How-
sibility. Yet
ch both God
the world—
onsibility in-
he wise exer-
tting the en-
and man by
ree will in the

ment does not
solutely holy.
e reaction of
is condemned
responsibility
God's original
d, it becomes
the whole re-
mself that we

moral cause of
believing sin-
ne ground that
onsibility for
love" of God
of which He
d make Atonement
the person of

tion, (3:25):

d Himself with
e might, as a
Himself, and as
penalty for sin,
the incarnation
—not a neces-
arising out of
n.

make this clear-
involved Himself
world. (2) Upon
became morally
responsibility of

man for his sin in the world, and meet and suffer the penalty for the sinners sins. (3) Moved by infinite love God did, in the Person of Jesus of Nazareth, become a substitute for "all those believing". (4) But in order to actually become the sinner's substitute, God must so identify Himself with mankind as to become subject to every law and principle operative in human nature; God must become man; the Word must become flesh. At the same time He must still be God. The Son of God must be "set forth in his blood". Hence there arises the moral necessity of the Incarnation. In other words, there arises the Moral Necessity of the Virgin Birth. Such necessity, however, that does not imply limitation, but infinite resourcefulness and perfection in God.

4. The Faith Principle, (3:25): "Through faith".

We might translate "by means of faith". Faith is the efficient principle of the Atonement. Perhaps it would be more correct to say that faith is the principle of vital relationship by means of which the benefits of the Atonement are realized in the experience "of those believing". However, the Atonement does not become efficient because of the exercise of faith. The benefits of the Atonement are realized in experience in, or along with the exercise of faith in Jesus as a personal Savior.

II. The Extent of the Atonement

1. The Time Before The Cross, (3:26b):

"To show his righteousness for the passing over of sins done aforetime in the forbearance of God".

The sins of Noah, Abraham, Moses, the prophets, and all the other Old Testament saints were not atoned for by the blood of bulls and goats, but by the blood of Christ. (1st Pet. 1:21):

"Who (Christ) was foreknown indeed from before the foundation of the world, but was manifested at the end of the times for your sake".

2. The Time After The Cross, (3:26):

"For the showing of his righteousness at this present season; that he might himself be just and the justifier of him that believeth in Jesus".

Let us be careful to observe that Paul says that the Son of God was set forth a propitiatory sacrifice in His blood with a view to the sins of the believer before the death of Christ as well as for the sins of the believer at the time Paul was writing. The Atonement is sufficient in its extent for all time. We may add—

3. For All Eternity, (Heb. 9:12):

"Through his own blood, he (Christ) entered once into the holy place, having obtained eternal redemption".

4. For All The Race, (Heb. 2:9):

"But we behold him who hath been made a little lower than the angels, even Jesus, * * * that by the grace of God, he should taste death for every man".

While the extent of the Atonement is thus seen to be sufficient for (1) all time, (2) all eternity, and (3) for all the race, we must be careful to observe that the Atonement is efficient only in the case of those who have faith in Jesus. For Paul says, Rom. 3:26:

"That God might himself be just, and the justifier of him that hath faith in Jesus".

III. Some Conclusions, (3:27-31)

1. All boasting on account of any worthiness or merit in man is forever excluded, (3:27):

"Where is glorying then? It is excluded. By what manner of law? Of works? Nay: but by a law of faith".

2. Justification is by faith alone, wholly apart from any efficacy of works, (3:28):

"We reckon therefore that a man is justified by faith apart from the works of the law".

3. Inasmuch as God is One, He is God of all; and He therefore has one plan alike for all, (3:27-29):

"Or is God the God of the Jews only? Is he not the God of the Gentiles also? Yea, of the Gentiles also: if so be that God is one. And he

shall justify the circumcision by faith, and the uncircumcision through faith".

4. God's Plan of Salvation is not contrary to, nor subversive of the law. On the other hand it established and therefore honors the law, (3:31):

"Do we then make the law of none effect through faith? God forbid: nay, we establish the law".

We establish the law in that (1) we come to see the real purpose of the law; (2) we see ourselves justly condemned and helpless before the law; (3) in Christ our Substitute we die to satisfy the just penalty of the law; and (4) By faith God in Christ enters into our hearts, and thus there is fulfilled in us the righteousness of the law.

REVELATION 23RD CHAPTER

This is perhaps the most remarkable chapter anywhere about the Bible. But for this chapter we would be without any authority whatsoever to observe Easter Sunday, Mother's Day, and sundry other special days which have been made co-incidental, co-equal (if not even superior in purpose) to the Lord's Day. In all the rest of the Bible the Lord's Day is exclusive in its holy purpose, but in this one chapter we find many things which are altogether permissible on this holy day, which are of equal, if not even greater importance than God's original designs. Then, too, there are many other things taught in this same chapter, and widely practiced by many of our people, which are not to be found elsewhere in the sacred canon. Important business transactions, things that will not wait over, promiscuous visiting, pleasure riding, fishing, hunting, and things like that, which were expressly forbidden in all previous chapters, seem to be done with impunity under the teachings of this most wonderful chapter. Turn and read the chapter now, else you may condemn some things which are clearly taught there.

—B. F. Whitten.

BAPTIST GAINS

From the standpoint of gain in numbers, Southern Baptists have just experienced their most successful year, according to the annual statistical report completed by Dr. E. P. Alldredge of the statistical department of the Baptist Sunday School Board. This shows a net gain in Southern Baptist church membership of 269,673.

Other gains for the year include 424 churches, 969 Sunday Schools, 155,236 pupils, 1,646 B. Y. P. U.'s, 51,044 young people enrolled, 907 churches, 187 pastors' homes, \$14,616,031 increase in value of local church property, \$2,450,642.77 gain in gifts to local church expenses and \$469,535.97 gain in contributions to missions, education and benevolences.

Mississippi's contribution to the gains of the year include 2 churches, 46 ordained ministers, 2,167 church members, 118 Sunday Schools with 9,936 pupils, 560 B. Y. P. U.'s with 18,386 members, \$389,851 increase in the value of local church property and \$167,807.54 in contributions to local church expenses.

With these gains for the year included the complete statistics for Mississippi are given as follows: 82 district associations, 1,639 churches, 989 ordained ministers, 12,140 baptisms for the year, 209,207 church members, 1,239 Sunday Schools with 112,789 pupils, 1,106 B. Y. P. U.'s with 33,718 members, 655 W. M. U. organizations whose contributions for the year total \$175,867.97, 1,356 church houses, 170 pastors' homes, \$6,167,244 invested in local church property, \$1,352,850.78 contributed to local church expenses and \$437,785.84 to missions, education and benevolences.

—Frank E. Burkhalter.

BABY SHOW

The Mississippi Baptist Hospital today received word from the National Hospital Day Committee, Chicago, that the world's greatest baby show will be held throughout the United States and Canada on National Hospital Day, May 12. It is believed that in more than 500 cities and towns hospitals will invite the youngsters born within their walls within the past years to come back to their "alma mater" to help the institutions to celebrate. Mothers and fathers, grand parents, uncles and aunts, and other boosters for the baby will come along, too, to meet the Trustees, Officers and personnel of the hospitals and to see what new developments have come in the past year in the way of equipment and organization to help the hospitals in their constant fight against disease.

The Mississippi Baptist Hospital invites all mothers and their babies and children, who were born at the Mississippi Baptist Hospital to come to the Hospital on the afternoon of May 11, from 2 to 5 o'clock and enter the baby contest, ages ranging from 1 day to 10 years. Prizes will be given to the finest child in its class; one for the boy and one for the girl. The Staff Doctors will be the judges. Every child who comes to the hospital on that day will receive a souvenir, if it is only a flower, and there will be music and a general good time.

The Mississippi Baptist Hospital is holding their National Hospital Day celebration on Monday, May 11, because the Baptist State Convention will be held in Memphis, Tenn., beginning May 13, and the Mississippi State Association will be held in Gulfport, beginning May 12.

(Continued from page 5)

Another thing that can be done at Memphis is to place responsibility for the denominational program more heavily upon the churches. These churches, through their representatives, made the Unified Program for 1925. It was carried to the people before it was passed upon by the Convention. The churches are the strength or weakness of that program. The pastors are the leaders of the churches. Oh, that every pastor and church might feel the weight of that program pressing upon their shoulders! Then we should lift it with a shout.

Once more, in our meeting at Memphis we may devise a practicable way of enlisting our laymen as our women are enlisted. The women are better organized and informed. Consequently, they are more efficient. The undeveloped and untouched resources of the Baptist laymen of the South are enormous. Some of our laymen have the vision and are leading nobly. The Convention must encourage and help them in every practicable way. To bring our Baptist men into a co-operation proportionate to that of the women would free us from debt, hearten the secretaries, Boards, and Missionaries, stimulate all the work, and send us forward with irresistible power. Once the men begin in large numbers to practice tithing and stewardship, the denomination will have needed funds for its program.

Much emphasis will be laid upon evangelism and sound doctrine, and rightly so. It is no disparagement of these that I urge the most prayerful, earnest, thorough and sustained effort to reach and train the Baptist laymen of the South in stewardship and denominational interest and loyalty. Christ wants their thought, time, influence and substance. The Convention sorely needs them. Here is almost our most serious weakness and our most challenging opportunity. A practical way to begin with a layman is by persuading him to attend the Convention. We want the laymen to attend in large numbers. The larger the number the better.

May Southern Baptists meet at Memphis in brotherly love, in the spirit of prayer, in dependence upon God and willingness for Him to have His way. May we say with Moses: "If thy presence go not with me, carry us not up hence."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. B. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
 MRS. M. E. EMERY, 5th Vice-President, Overt
 MRS. L. T. TOLER, 6th Vice-President, Gloucester

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY P. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study Leader, Flora
 MRS. HENRY P. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. COVINGTON, 1st District, Hattiesburg
 MRS. H. MARTIN, 2nd District, Indianola

MRS. Wm. B. JONES, 3rd District, Baldwin
 MRS. F. L. CARPENTER, 4th District, Crawford

MRS. W. I. PACK, 5th District, Lawton
 MRS. E. W. HEWITT, 6th District, Summit

When this issue of the Record reaches you the Southern Baptist Convention will be preparing to convene in Memphis. Are we all praying for a great forward movement in the Lord's Work?

Sister, has the import of that Resolution concerning Tithing that we adopted at our State Meeting in West Point sunk deep into your heart and mind? Do you fully realize that we as an Organization have pledged ourselves to become Tithers? Do you realize that as loyal Baptists we are to stand by whatever the majority decides is wise? Are you fully persuaded that this means each individual woman of us is to faithfully tithe whatever comes into our possession? Have you prayerfully and carefully planned to carry this message to each sister—and brother—in your church? If we are faithful as individuals, what a year will this one be in Kingdom Service!

This Secretary once heard a famous Godly man preach from the text: "Be thou faithful unto death". Some things he said have been helpful in the passing years. Here is one of them: "God does not call on us to be rich in this world's goods; He does not bid us be ambitious, nor learned nor wise. He bids us be faithful, yea, even unto death." May we learn the lesson at this time!

Miss Traylor is happy over the fact that five young women are already planning to go to Ridgecrest this Summer. There are doubtless numbers of others who have not yet reported to her regarding the trip. Will not Presidents of Societies, and Associational Superintendents seek out young women in their midst who would profit by this splendid opportunity, and see that the way is made plain for them to go? The value of such young women on their return to the state is incalculable.

A number of our women who saw the pageant given by Blue Mountain College at our State Meeting, "Prayer at the Court of the World", are writing Mrs. T. C. Lowrey for copies of same. Mrs. Lowrey has kindly sent it here to Miss Traylor. She has had a number of copies printed, and will be glad to send to whoever would like it.

You doubtless noted in our last issue the time and place of each District Meeting. We trust that each society in the state will send delegates to one of these meetings. Of course you would like to attend the one in your own District; but if another is more convenient it will be all right to attend that one. The fine program and the inspirational addresses will prove a blessing to all who will attend.

Pleas For Prayer

Mrs. W. C. James, who has been president for the past nine years of the Woman's Missionary Union of the Southern Baptist Convention, has announced to the Union's Executive Committee that she cannot stand for re-election at the approaching meeting in Memphis. Certainly this is cause for deep grief, for Mrs. James has carried the Union forward in a remarkably efficient way. It can truly be said of her that during this long

term of service she has given the Union's interests a primary place in her time and thought. But she now feels that other duties must claim more of her attention and so she has positively announced that her presidency must close with the Memphis meeting.

Since such is the case, how is her successor to be chosen? Humanly speaking, it will be done by a nominating committee. On Wednesday morning, May 13, each state W. M. U. delegation at the Memphis meeting will be called upon to name its nominee for the nominating committee. These eighteen nominees will then be elected by the entire body and they will be called upon on the following afternoon, the 14th, to announce their choice for the various committees and officers and, therefore, their choice for president. If no one else is nominated from the floor, then their choice will be elected and thus the successor of Mrs. James will have been found.

Spiritually speaking, the "chosen one" can be found through prayer. Believing this, will you not covenant to pray at least twice a day until the election is over on May 14 that the president whom God had been preparing for this strategic position may be the one chosen on that day? If your society or your circle meets between now and then please have special prayer offered in behalf of this Union emergency.

Another important matter is also a plea for your prayer and that of your society. Ever since the resignation of Miss Blanche White as W. M. U. field worker there has been a call for a successor. Such a person should be nominated and elected on May 14 in Memphis. The primary hope is that she will be especially gifted in mission study and personal service methods, so that as she goes throughout the South she may increase the Union's usefulness particularly along these two lines. Please pray that the right person may be found.

"Three times a day" Daniel prayed and we know God heard him. A third plea for your prayer and that of your society is made in behalf of the observance of the May program concerning the Southern Baptist Theological Seminary in Louisville, Ky. Please pray and work so that your society will enthusiastically and earnestly carry out the program and will give all that it and the individual members can possibly afford to give toward its building fund. The hope is many W. M. U. members will make individual gifts or subscriptions payable before January—gifts both large and small—and that many societies will give as societies. The students of the W. M. U. Training School are giving \$2,535, which is an average of \$25 a student. Surely many a W. M. S. member, many a Y. W. A. member and many a W. M. U. organization can each give an equal amount. Will you work and pray to this end?—Kathleen Mallory, W. M. U. Corresponding Secretary.

Mrs. W. S. Landrum, wife of the pastor at D'Lo, is recovering nicely after a severe operation. Her health, which was impaired for some time, it is confidently believed, will now be completely restored.

Mr. Henry Ford proposes to teach the world what and when and how to eat, as he is convinced that one's diet determines about everything else. He will employ expert dieticians and conduct an experiment kitchen.

The Mississippi teachers held their convention in Jackson last week. They are as fine a body of people as you will find in a day's time. We were glad to greet many friends among them.

Pastor J. D. Franks of Columbus is encouraged in his efforts to build a house for religious work among Baptist students at M. S. C. W. Local Baptists and friends of the college are gladly helping. He will have a word about this work in next week's Record.

The Baptist Bible Union of North America will hold a two day session in Memphis at the Second Presbyterian Church, corner of Third and Pontotoc Streets, May 11-12, beginning at 9:30 a. m. Speakers include Drs. Ben Cox, J. W. Gillon, A. H. Autry, T. T. Shields, R. K. Maiden, J. W. Porter, W. B. Riley, and J. F. Norris.

They say that Hindenburg was elected president of Germany by the women, who are accused of being hero worshipers. His plurality was less than a million, and over a million more women voted for him than for his opponent. He was not elected by a majority, but a plurality vote, as there were three candidates.

The governor of Ohio vetoed the bill passed by the legislature requiring the Bible to be read in the public schools. He gave as his reasons that the bill was a violation of religious liberty and the local boards of education can handle the matter in any way they wish.

The Convention of the B. Y. P. U. of America will be held at Indianapolis, July 8-12. Full information may be had of Mr. Edwin Phelps, 2328 So. Michigan Avenue, Chicago.

A revival was conducted in Howard Payne College in Texas in which preaching was by one of the students, singing led by another student. There were fifty-three conversions, and few were left unsaved. The athletic coach did fine personal work. About forty-five young men and women offered themselves for Christian service wherever the Lord may lead.

There were sixty-five additions to the First Church, Albany, Georgia, in a recent meeting. Pastor Jas. B. Turner had the assistance of Dr. Fred Brown of Knoxville, Tenn., and Singer P. S. Rowland of Macon, Ga.

If there were no difficulty in enforcing laws, there would be no need of laws, for the purpose would be accomplished without the laws. The existence of law is a testimony to the depravity of man. Where there is no sin there is no law and vice versa. Law is not a cure for sin, but a revealer of it and a restraint upon it.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

It's a Long Road That Has No Turning

Speaking of roads—well we are thinking of the roads in Mississippi. They are good roads for the most part, and especially is that true of the roads in JUNE. June is the month of B. Y. P. U. CONVENTIONS; each of our District B. Y. P. U. Conventions will be held that month, and speaking of ROADS, well all roads lead to these conventions in each district. Every road has a turning in Mississippi and they turn right into these six places, New Albany, Kosciusko, Poplarville, Silver Springs, Magnolia R. F. D., Yazoo City and Shaw. Get the old boat ready for the trip and be sure to make the right turn and get there for the first hour, FOUR O'CLOCK, the first day of the meeting.

The Hour Has Been Changed

The first session of the District Conventions this year will be FOUR (4) o'clock in the afternoon of the first day. This first hour will be given to conferences of every phase of B. Y. P. U. work. The next hour will be a SOCIAL HOUR and right on until the five o'clock hour of the second day there will not be a dull moment.

Associational Jr.-Int. Leader.

West Intermediates

The Intermediate B. Y. P. U. of the West Baptist Church recently elected the following officers: Nathan Oliver, Leader; Walter Campbell, President; Irene Husbands, Vice-President; Lela Brister, Secretary; C. E. White, Chorister; Ray Campbell and Irene Husbands, Group Captains. There are about 20 wideawake boys and girls who are members and all are eager for a live union.

—Reporter.

We are glad to get the above information concerning the West Intermediates, and with a good corps of officers like this they will of course do good work and we will be looking for an A-1 report from them at the close of this quarter.

We are glad to have the request from the Overt B. Y. P. U. for three Bible Readers Certificates for two years readings—Mrs. W. G. Jones, Miss Minnie Oden and Mrs. G. W. Boggs. Other unions ought to make reports on their Bible Readers.

Ebenezer Reorganizes

We are glad to learn of the reorganization of the Intermediate B. Y. P. U. in the Ebenezer Church, Jeff Davis County. Miss Delle Evans is the leader and reports the organization. The following officers were elected: J. W. Sinclair, President; Guy Hathorn, Vice-President; Ruth Polk, Secretary; Ruth

Allen, Corresponding Secretary; Shirley McNeese, Treasurer; Allie Hathorn, Chorister; Christine Allen, Pianist; Myrta Robinson, Cleo Miller and Guy Hathorn, Group Captains; Oma Polk, Bible Readers' Leader. The union is divided into three groups and is a live, awake bunch, and will be heard from as one of our A-1 unions we are hoping.

Beaumont

The Intermediate B. Y. P. U. had their program planning meeting at the home of their leader, Mrs. Baylis Overstreet, Saturday afternoon, April 18. Those present were: Carl Adams, President; the four group captains, Misses Nelda Turner, Cleo Roberts, Alma Adams, and Mr. Marcus Bolton; and the chorister, Miss Geneva A. Bolton. All the programs for May were planned and a very enthusiastic meeting was held.

The Secretary, Miss Essie Morgan, wrote the minutes of the meeting in the Record Book. I, the Corresponding Secretary, wrote a letter to Miss Sallie Payne Morgan, our State Secretary.

—Virginia Cecil Parker.

Mark Your Copy

We are always glad to put your write-up in the Record, and to insure its getting in the Record always mark it "For the Record". Sometimes we get your news items in without that, but we always get it in when it is marked. "B-oost Y-our P-articular U-nion."

The Result of a Good General Secretary

We give below the averages for the four B. Y. P. U.'s of the Beaumont Church for the quarter ending March 31st, made possible largely because they have the General Organizations with the General Officers on the job, and the General Secretary as Chairman of the Efficiency Committee sees that the records are kept accurately by each secretary. Facts and figures give us our working plans.

Juniors average for quarter.....91.33
Intermediates av. for quarter.....92.80
Seniors average for quarter.....93.33
Adults average for quarter.....93.60

—Submitted by Mr. Baylis Overstreet, General Secretary Beaumont B. Y. P. U.'s.

Some Facts Concerning the District B. Y. P. U. Conventions

They meet in June at the following places: New Albany, 9-10; Kosciusko, 11-12; Poplarville, 16-17; Silver Springs Church, Pike County, 18-19; Yazoo City, 23-24; Shaw, 25-26.

The convention in each instance will begin at four o'clock the afternoon of the first day and will close at five o'clock the afternoon of the

Dr. A. T. Robertson's Latest Book

"INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT"
\$2.50

A Work of Illustrious Scholarship in a Supremely Important Field of Biblical Research

With the exception of his monumental Grammar of the Greek New Testament, the author has not, in all the range of his many volumes, written anything of greater help or importance to the New Testament student. The bibliography on the subject has probably never been equalled for completeness and suggestiveness. No minister or serious student of the Bible can afford to be without this exhaustive and authoritative work.

Other Books by this Great Scholar:

THE CHRIST OF THE LOGIA\$2.00
A TRANSLATION OF LUKE'S GOSPEL 2.50
SYLLABUS FOR NEW TESTAMENT STUDY ... 2.00

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



second day. This is different from the meetings before. Mark it down.

There will be a registration fee of fifty cents; this is the same as it has been for each of the four preceding years. We use this to pay for programs, posters, and other advertising, and also to pay the expenses of all out of the district speakers.

The programs will be sent out within a few weeks, and you will see from them that care has been taken to plan a program that will be both helpful and entertaining.

All who are asked to take part on the program who live in the district come on their own expense and render the part voluntarily.

The first hour of the convention will be given to conferences on every phase of B. Y. P. U. work; this will be (4) four o'clock the afternoon of the first day.

Free entertainment will be given to all delegates; that means that all you will have to spend will be whatever it takes to get you here and take you home again plus fifty cents for registration.

We expect to have a Missionary at each of the conventions.

There is no limit to the number that can come from each church, the more the merrier.

We are sending you a poster this week and ask that you put it up in the church. Along with the poster we are sending several copies of a leaflet and ask that you give them out to the members.

Watch the Record next week.

Can You Answer These Questions?

What is "The General Organization of the B. Y. P. U."?

How many departments of B. Y. P. U. should a church have?

How many General officers should the Training Department of the church have and name them?

Why is Sunday evening, an hour before the preaching service the best time for the B. Y. P. U.'s to meet?

1,500 B. Y. P. U.'s by November 1st Is Our Aim

We are happy on the way toward our aim of fifteen hundred B. Y. P. U.'s by November 1st. We now have 1,106 and have six months before us in which to organize the lacking 394. The spring and summer months are the months which offer the best opportunities for extension work. There are numbers of

(Continued on page 12)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

May 10, 1925

By R. A. Venable

Philip and the Ethiopian Treasurer Scriptural Study—Acts 8:26-40

Introduction—The first mention of Philip is found in Acts 6:5. His name stands second in the list of those chosen to look after the interest of the Grecian widows who claimed they were overlooked in the daily ministrations of food from the common fund. These men were of exceptional qualifications, men of established reputation, "full of the Spirit and of wisdom". Their previous activities and excellencies of character had given them high standing among the brotherhood. The nature of the service rendered by these "seven" brethren, we are not told. Stephen, of whose work and martyrdom we have had an account in our previous studies, stood at the head of the list and Philip comes second. The persecution which followed the stoning of Stephen scattered the church at Jerusalem. Only the Apostles are said to have remained in the city, while members of the scattered church went everywhere preaching the gospel of the kingdom. Philip went down to the city of Samaria where he met with remarkable success in preaching the gospel, and the signs which he wrought. Great numbers believed and were baptized. The report of this great conquest of the gospel in Samaria under the preaching of Philip reached the ears of the Apostles in Jerusalem and they sent Peter and John to Samaria to attest the genuineness of the work, and extend to them a welcome into the fellowship of the church at Jerusalem. The scenes of Pentecost were reproduced in Samaria, in a measure. These new converts from the semi-heathen people receive the Holy Spirit through the laying on of the hands of Peter and John. This extraordinary endowment of the Spirit set the seal, not only of Apostolic authority to the work of Philip, but also the divine approval to the faith of these new converts.

The conversion of the eunuch is the heart of this lesson. That conversion is important as showing the rapid expansion and universal sweep of the gospel message since the dispersion of the church of Jerusalem on account of the persecution which followed the stoning of Stephen. Under the guidance of the Spirit, the commission to "make disciples of all nations", was practically interpreted by the scattered membership of the mother church.

The incidents by which Philip was brought into relation with the eunuch are interesting and instructive. The evangelizing activities of Philip in Samaria were attended with marked success; both men and women believed and were baptized under the preaching of this man. But the Lord had other work for

him in another field, less inviting, but probably more important.

The point of departure south was doubtless Samaria, where eminent success had crowned his labors and the signal evidences of his evangelistic gifts were evident to all. There is no intimation of any pause in his work or any abatement of his success in that city when the call came for him to go elsewhere. To all human appearances there were abundant reasons why he should remain in the city of Samaria; but the Lord has his own reasons in locating his laborers, often different from those of men.

"An angel of the Lord spoke to Philip saying, Arise and go to the south along the way that goes down from Jerusalem to Gaza; the way is desert." (Ver. 26.) Angels, visions, and dreams were frequently called into requisition in the early propagation of the gospel. An angel's appearance to Philip is spoken of here as an actual fact. The form and manner of appearance is not indicated. His message to Philip is urgent and specific. He is to arise and go, at once with his face to the south, and along a certain road leading from Jerusalem to Gaza. This place was a strongly fortified city located on the Mediterranean Sea, on the southern border of Canaan, was destroyed by Alexander the Great, later on, B. C. 96, by Alexander Jannaeus. It was rebuilt further south by Gabinus, B. C. 58. It was partially destroyed by the Jews just before the destruction of Jerusalem. Its modern name is Ghuzzeh. There is no intimation that it was to be reached by Philip. It is mentioned to define more specifically the road along which he was to travel. "The way is desert". It is a matter of discussion among scholars as to whether it was the way that was desert, or the city of Gaza. The most obvious purpose of it is to point out more specifically the road which Philip should travel. "The object of the more precise specification can only be this, that Philip should take no other road than that on which he could not miss, but would really encounter the Ethiopian."—Meyer. Why the eunuch should choose to pass over this way on his return home, we need not conjecture. He had some reason for going this unfrequented road, leading through a sparsely settled region, but what his reason, none can tell.

Philip proceeded as directed by the angel. What must have been his reflection as he journeyed along like Abraham, not knowing whither or the reason why. "And he arose and went, and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasures, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the Prophet Isaiah." (Vers.

27-28.) The portrait of this man in the chariot is given in striking form. He is a high official in the court of the queen of Ethiopia, he has been up to Jerusalem to worship, he is an eunuch, and is engaged in reading the fifty-third chapter of Isaiah. Whether a Jew by race, or proselyte of the gate, we are not told, probably a devout proselyte. Clearly he was a devout man, and an earnest inquirer after the truth. His special attention may have been called to the Christian movement while in Jerusalem. In this man, Philip found the objective of his journey along a certain road.

The meeting of the high official of a royal court, traveling in a way worthy of his position, and Philip, the pedestrian preacher of the gospel of salvation to a lost world, holds the stage for a season. The results of this meeting are of abiding interest in the early development and expansion of a movement worldwide in its purpose and redemptive in its achievements.

"And the Spirit said to Philip, Go near and join thyself to the chariot, and Philip ran to him and heard him reading Isaiah, the Prophet, and said, Understandest thou what thou readest? And he said, How can I except someone shall guide me?" A divine impulsion within him, as the voice of the Spirit speaking to him bade him join the chariot. Philip hastens to carry out the bidding of the Spirit. The eunuch is reading Isaiah 53:7-8. While in Jerusalem he probably heard of Jesus, his claims and the fate which befell him, which turned his mind to the passage he was reading. The question of Philip grows out of his earnest interest in the man and the impression made upon him by the Spirit which was directing him. It was important that the eunuch should understand what he was reading. "Understandest thou what thou readest", was no idle question. It was expressive of Philip's solicitude for the man's salvation. The reply was a call for the preacher. The Spirit used Philip. God has determined to save men by the foolishness of preaching. The eunuch's reply is born of humility and self-insufficiency. "And he said, How can I except someone shall guide me." There was the deep felt want and the willingness to be guided. He turns to Philip as the guide he needed and besought him to come up and sit with him. He was reading from the Greek version of the Old Testament, which was widely scattered over Egypt. The passage he was reading was a Messianic classic among the Apostolic preachers, corresponding so perfectly to the crucifixion of Christ. The eunuch's interest centered around the person of the innocent sufferer, so strikingly set forth in the passage he was reading. "And the eunuch answered Philip and said, I pray thee of whom speaketh the prophet this, of himself or of some other." (Ver. 34.) The eunuch's question opens the door which Philip promptly enters.

A Spirit-sent preacher, and an honest Ethiopian enquirer after the truth, appear in a crisis involving the destiny of an earnest soul in a

restless search for the way of life, and the power of the Christ to save men. The eunuch craves instruction. Philip, beginning from this scripture preached unto him Jesus. The sermon is not given us, only the content is given. That content was Jesus. A personal Savior, Jesus, the Messiah of God. That he entered into any discussion of the significance of Jesus' death is doubtful. His purpose was to inspire in his hearer a personal faith in Jesus, the personal Savior of men. An

Kodak
finishing and
supplies by mail
Prints 3+4+5+each
WRITE FOR CATALOGUE
LOLLAR'S
P.O. BOX 71
BIRMINGHAM, ALA.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS
GET THE BEST POSITIONS"
Call or Write for Free Catalogue

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

MISSISSIPPI-ALABAMA BUSINESS COLLEGE

Suttle Building, Meridian, Miss.
The School
you will eventually attend.

HEATING

Write for full information on the guaranteed Moncrief Church Heating and Cooling System. Address Engineering Dept.
Moncrief Furnace Co.
Atlanta, Ga.

Corinth Machinery Company

CORINTH, MISS.

ENGINES BOILERS MILLS

MILL SUPPLIES

Machine Shop and Foundry

the way of life, Christ to save lives instruction. In this scripture Jesus. The ser- only the con- tent was Savior, Jesus, That he en- sion of the sig- death is doubt- as to inspire in faith in Jesus, of men. An



LEER
College
ALABAMA
STUDENTS
EDITIONS
Catalogue

Old Sores, Cuts and Burns have been healed since 1820 with

Intment

Write for sample
708 Gray Bldg.,

**ALABAMA
COLLEGE**

Meridian, Miss.
School

ually attend.

TING

or full informa-
anteed Moncrief
and Cooling
Engineering Dept.
urnace Co.
a, Ga.

Machinery

pany

, MISS.

ILERS MILLS

SUPPLIES

**Shop and
ndry**

implicit, personal, faith in Jesus was and is all that is necessary to sal- vation. This personal faith was evidenced by the spirit of prompt obedience. Philip did not fail to instruct as to the divine method of confessing Christ. Salvation is not tied to baptism, but New Testament confession is. No baptism, no con- fession. "Two hundred conversions, or professions of faith, and one hundred twenty-five baptisms and more to follow", is not found in the New Testament vernacular. Only the believing confessed; in baptism confession was made. Any other practice is extra-scriptural, not to say anti-scriptural. Baptism is a part of the gospel message and calls for utterance. Baptist preachers ought to insist upon it, not as Bap- tists, but as New Testament preach- ers.

The Ethiopian believed and avail- ed himself of the first opportunity to express his faith in the divinely appointed way. His demand for baptism came of his desire to ex- press his faith in Jesus as his per- sonal Savior and Lord of his life. "And as they went on the ways they came unto a certain water; and the eunuch saith; Behold here is water, what doth hinder me to be bap- tized." (Ver. 36.) Philip was not seeking to baptize the man, but the believing man was seeking to be baptized. He takes the initiative in expressing his faith in the gospel way. No reason occurred to him why he should not set forth his faith according to the gospel order. There is no evidence that the eu- nuch saw the symbolic import of baptism as Paul stated it in his Roman epistle. He was not so much concerned about what baptism says, as he was about confessing Christ in baptism. So far as the account goes Philip did not call for any other form of confession. It is unanimously held by all New Testa- ment scholars that verse 37 is spu- rious, so not found in the revised version. It is not scripture.

The baptism of the eunuch is set forth in minute detail, which leaves no doubt as to the act performed. This is important as an expression of Philip's understanding of what the Lord commanded in the Great Commission. And the instruction given the eunuch on the subject, "And he commanded the chariot (charioteer) to stand still: and they both went down into the water, both Philip and the eunuch; and he bap- tized him and when they came up out of the water the Spirit of the Lord caught Philip and the eunuch saw him no more, for he went on his way rejoicing." (Vers. 38-39.) The circumstantial description of the eunuch's baptism justifies the lan- guage of Professor Knowling of King's College, London. "The lan- guage indicates that the baptism was by immersion, and there can be no doubt that this was the cus- tom in the early church. St. Paul's symbolic language in Rom. 6:4, Col. 2:12, certainly seems to presuppose that such was the case, as also such types as the flood, the passage of the Red Sea, the dipping of Naaman in the Jordan." (Expositor's Greek Testament in loco.) This is the only

full and circumstantial description of baptism given in the New Testa- ment. The baptism of the eunuch was typical and calls for a rigid adherence to the type given us. It was all under the presence and guidance of the Spirit of the Lord. The eunuch's baptism was not "the door" through which he entered into a church. The dignity of baptism is lowered when it is reduced to a ritualistic performance by which one enters a church. It is a divinely appointed rite by which one con- fesses his faith in the Lord Jesus Christ, as a personal Savior.

The separation of the Ethiopian official and the Spirit-led and hum- ble preacher of the gospel is as in- teresting and instructive as their meeting. The manner of Philip's departure is sudden and startling. "The Spirit of the Lord caught away Philip" when he came up out of the water. His removal to an- other place was not a mere impulse inspired by the Spirit to seek an- other field of work. The transference was effected by the Spirit of the Lord. He was "snatched away" in a miraculous way. The manner of his going was sudden, and like an apparition, and without locomo- tion. He did not ride away nor walk. His departure was raptur- ous. The Spirit of the Lord bore him away without the usual for- malities attendant upon the separa- tion of persons of mutual interests and sympathies. It is possible to take the view that Philip was urged by an impulse of the Holy Spirit to leave the eunuch immediately after his baptism. That his departure was according to the usual manner of travel. Such an interpretation of the event represents Philip as Spirit led but not Spirit borne, but this view hardly does justice to the language employed.

Now, that Philip has disappeared from view, the eunuch goes on his own way rejoicing in his new found faith. He is now in possession of a new life which is his forever. The gospel has reached the land of Ethio- pia in the person of a high official in the queen's court. The traditions which gathered around the eunuch in his homeland, lack of space for- bids the mention. Whether Jew, proselyte, or Gentile, when he went up to Jerusalem, this African re- turns to his home a Christian. It is ours now to follow the fortunes of Philip for a season. "But Philip was found at Azotus: and passing through he preached the gospel to all the cities till he came to Cae- sarea." (Ver. 40.) Azotus was the Ashdod of the Old Testament, an old Philistian town which lay three miles back from the Mediterranean Sea. From this city he turned north along the main road. This would lead him to Jamnia, Lydda, Joppa, and on to Caesarea. In these towns he preached the gospel, with what success we are not told. He found in these centers a mixed population, which increased his opportunity, but also his difficulties. Caesarea was the end of his journey, where he in after years resided, and was known as one of the seven evangelists and the father of some daughters who prophesied. Acts 21:8-9.

East Mississippi Department

By R. L. Breland.

Rests From Labor

"Elder J. C. Martin— Born Nov. 17, 1797. Died Sept. 11, 1867."

Thus on a lonely tombstone in New Hope Cemetery, Yalobusha County, is a brief statement of one of Mississippi's truly great men. He made no great pretensions, but his life was one of service for his Lord and Master. His life was one of deeds and not of self-laudatory words. "His works do follow him."

Many years ago he settled in the neighborhood where New Hope now stands. There was no church there then. He set about to establish one. He preached and people heard and believed and soon New Hope was the result. For long years he was the faithful pastor—baptized the men and women and married their sons and daughters—and lived be- fore them a life of example and love.

By and by he fell asleep and his mortal remains were laid to rest in the old cemetery hard by the old church he organized, loved and served for so many years. His faithful companion who shared his joys, sorrows, sacrifices and labors rests by his side in the silent city of the dead.

Brother Martin was considered one of the great preachers of his day; and, if you will believe it, I am of the opinion that no day has furnished greater preachers than were those dear old men who laid the foundation work of our great denomination in the wilderness of the early settlement of our state. Some may be more eloquent, others may be more learned in this day, but none of us preach a better gos- pel, or with more zeal and sacrifice than those dear old men—assisted by noble wives.

Brother Martin reared a large family of splendid children, most of whom have crossed the mystic river and joined father and mother on that happy golden shore. One of his daughters still lingers on the brink of life's divide, basking in the halo of a beautiful life well spent, Mrs. Mary Mitchell of Slate Springs, Calhoun County. She is a dear, good woman, loved and respected by everybody and you can see heaven reflected in her face with its genial smile, and her kind voice reminds one of the echoes of that celestial music. One of Brother Martin's sons was a great preacher, but he was called home while yet young.

As I stood beside the little mound of clay the other day which holds the dust of our departed brother I reflected my mind back down the years of time. I saw the wilderness teeming with wild game of every description. I saw the red faced Chickasaws that infested the land, I saw a scattered few whites here and there. Among these few whites were our beloved Brother Martin and family. With ax he began to

fell the sturdy oaks and with gospel sword he began to hew out a church for the worship of his Lord. Now the woods are gone, the game is gone, the war-whoop of the Chicka- saws is heard no more—gone, all gone. With them has gone also our brother, but we see his works re- main. Hundreds of people now live here. A large per cent of them are church members, mostly Baptists. Thus we see how well this brother and others like him wrought. Peace to their ashes. "They shall rest from their labors and their works do follow them." Shall we ever see their like again?

Notes and Comments

A number from Coffeeville are contemplating attending the Con- vention in Memphis.

Pastor C. B. Cook, of Sardis, has gotten out a nice and informing di- rectory for his church. He seems to be doing well at Sardis.

Pastor C. T. Schmitz is helping Pleasant Grove Church near Coffee- ville to put new life into its work. It is subscribing something to the budget this year for the first time in many years.

The writer is now giving one service a month as pastor at Scobey. The church is working on its budget and will soon be ready to report. The membership is composed largely of women, but they are ready for work. Elder R. A. Kyle also preach- es there one Sunday in each month in connection with Wayside.

Elder H. L. Johnson of near Water Valley, one of our older preachers in Yalobusha County, preached at Pine Grove the third Sunday morning and at Elam in the afternoon. He still serves two churches as pastor and gives his vacant Sundays to mis- sion work. He has done a fine work.

Pastor J. E. McCraw writes of his work at Burnside, Neshoba County: "We will begin our meet- ing Wednesday evening before the first Sunday in June. I am receiv- ing new members. The W. M. U. is doing good work. They recently helped a needy family and in other ways are serving in real things." They seem to be practicing their religion.

At the third Sunday services at Coffeeville, four members were re- ceived by letter and three were re- ceived by experience and baptism. So the old church is growing even if she is worshiping in the court house while the new house of wor- ship is building.

It has fallen to me to bury two members of New Hope Church, Yalobusha County, in the past week. They were Brother W. C. Langham, age 72, and Brother J. J. Shannon, age 66. They were both useful citi- zens and well spoken of by their neighbors.

Pastor W. E. Farr has just closed a great meeting with his good
(Continued on page 16)

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. R. Taylor
A. H. Longino
S. E. Travis
A. S. Rozeman

H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Hillman College Notes

A very interesting entertainment was given in the Hillman College Chapel on Saturday evening, April 27. A little play entitled "How The Story Grew" made up the first part of the program. The play was given by members of the Spoken English class. Miss Evelyn Burrow and Miss Margaret Bowling did most of the coaching of the play and also had charge of the stage paraphernalia. They are to be commended for their splendid work.

Members of the voice department, under Mrs. Gibson's direction, gave a very attractive feature called "Living Pictures". As the curtain was drawn back and the audience listened to a Hawaiian, Dutch, Indian, or some more familiar song, a girl dressed in appropriate costume posed before the screen on the stage. One of the most inspiring scenes was a wedding ceremony. Miss Frances Kelly made an attractive bride and Mr. Robert Smart carried out the part of the groom to perfection.

At chapel hour Wednesday the new officers of the Hillman Y. W. A. were duly installed. The stage was decorated in the Y. W. A. colors, white and green. The old officers and the new, all dressed in white, marched upon the stage and took their places. Then the old officers changed the new officers with their respective duties. Miss Clyde Helms is the new president, Miss Christine Causey, vice-president; Miss Tressie Green, secretary; and Miss Mamie Brock, treasurer. The Hillman Y. W. A. has done a great work this year, and the members wish to thank the old council for their faithful work during the past year, and to thank Mrs. Walton, the councilor, for her untiring efforts to make the Y. W. A. the splendid organization that it is. With this new corps of officers, great things are expected from the Y. W. A. next year.

On Saturday evening at eight o'clock the members of the Lesbian Society will entertain the Adelian Society. This annual occasion is the climax of the year for the two societies. The plans are to carry out a May Day program.

Mr. Berry, President of Hillman, was elected President of the Mississippi Association of Colleges at the meeting in Jackson Thursday.

The Collegian has just issued a special Hillman edition which is a very creditable number. The girls who wrote the articles deserve much praise. A few extra copies are

available and may be had by applying to the office at Hillman.

The trustees of Blue Mountain College decided last week to discontinue the Academy. Mr. Berry has just returned from Blue Mountain and reports that he expects many of the girls who are now in high school there, to come to Hillman next year. Present indications are that twenty or more of those girls will come here next year. Deposits are coming in already from other sources, and when those B. M. C. high school girls join the ranks, Hillman prospects for next year will loom as never before. Prospects are now exceedingly bright.

(Continued from page 9)

churches in your association that are just waiting for you to come out and get them started off. Begin now to make your plans to help us reach our goal.

We are sorry to lose one of our B. Y. P. U. Directors from the state. Miss Lamarah Beckett, Director of B. Y. P. U. work at Amory leaves May 1st for Nashville, where her father goes as pastor of one of the churches there. Miss Beckett has been a faithful, efficient leader, always co-operating with the State Secretary in his plans for better B. Y. P. U.'s.

Beaumont Intermediates

The Beaumont Intermediate B. Y. P. U. had an Easter social on Saturday night at the home of Miss Cleo Roberts, one of our brightest Intermediate girls. The living room was beautifully decorated in Easter colors, flowers, and bunnies. As each guest arrived the social committee served them with delicious punch. Our assistant leader, Mr. Kennedy Turner, led the girls and boys in many interesting games.

As the merry-makers entered the dining room they beheld the table, which was also beautifully decorated. There was ice cream for each one and a cunning little biddy for a souvenir.

We had our monthly program planning meeting this afternoon at Mrs. Laura's house. Also a meeting of the membership committee, who made two good posters. We still have four groups in our B. Y. P. U.

We will all be very sorry to see Frances and Ernest move to Newton next Saturday.

Sincerely,

—Virgie Parker, Cor. Sec'y.

An Intermediate B. Y. P. U. Orchestra

Why not develop some of the talent of your Union by organizing an

orchestra? One leader did not know she had such talent until the Literary Societies in the public school and people in the town outside of the church began calling on her boys and girls to play piano and violin music for them on special occasions. The Intermediate B. Y. P. U. orchestra now plays for the general closing period of the B. Y. P. U. every Sunday night.

Four Things a B. Y. P. U. Must Have

1. Proper organization.
2. Manual Study every 6 months.
3. Proper equipment.
4. Standard of Excellence.

What will it profit your church if it gain the whole world and lose its young people?

You may judge the spirituality of your B. Y. P. U. by the number of Daily Bible Readers.

A B. Y. P. U. is as weak as its weakest officer.

Committees are the wheels of our locomotive power.

Leader: How many of your members belong to the "W. O. Q." club? This is a secret service resulting in efficient service. Is the program of your Union rendered "with" or "without" quarterlies? Quarterlies are mighty fine things to have at home, but they are out of place when they are in the hands of those leading a Program. Let "Without Our Quarterly" be our motto!

Those Absentees!

What is your membership committee doing for them? Do you let them know they are missed? Would you like to know you were missed if you were absent? So do other folks! Then let's get busy, and let these absentees know they're missed. Our work is not only enlistment of new members, but getting back the old.

Found—Twenty-two efficient Jun-

ion-Intermediate B. Y. P. U. Leaders in Jones County as a result of an all day's conference together in Laurel last Saturday. The State Leader wishes to thank them for their splendid spirit of co-operation. We're expecting twenty-two A-1 Unions this quarter as a result of that conference.

Intermediate B. Y. P. U. Camp

Mrs. D. C. Lea, the efficient city Junior-Intermediate B. Y. P. U. Leader of Hattiesburg, has set the second week in July for an Intermediate B. Y. P. U. Camp to be attended by Leaders and Members of the Intermediate Unions of the three Baptist Churches in Hattiesburg. The place for the camp has been made possible through the kindness of the Kiwanis Club of Hattiesburg. Several parents besides leaders of the Unions will be the chaperons. A splendid program is being arranged so as to give the Intermediates much pleasure and profit. Mr. Gaines Hightower, Mrs. J. L. Johnson, Miss Marion Tate and Miss Sallie Paine Morgan have been invited by Mrs. Lea to take part on each day's program, which will consist of Inspirational Talks, Bible Study, Story Hour, and Recreation. Note, Leaders: "Go, thou and do likewise".

SOME THOUGHTS RUNNING IN MY MIND RESPECTING MY FINANCES

I am an aged preacher, not burdened much with the thing called finance.

1. It is unpleasant to think that my finances are inadequate to keep, in comfort, the one dearest to me of all, who has shared my arduous burdens for many years.

2. It is bitterly embarrassing to think that probably I am, by most people, regarded as thriftless and worthless or my condition would not be such.

3. It is still more bitterly embarrassing to think that while many much younger and of course with

MISSISSIPPI WOMAN'S COLLEGE

We are now ready to reserve rooms for next session. Send Reservation Fee of \$12.50 now.

We have not had a vacant room in six years.

J. L. JOHNSON, President
Hattiesburg, Mississippi

HILLMAN COLLEGE

A JUNIOR COLLEGE FOR YOUNG LADIES

Located at Clinton

the center of Baptist influences of Mississippi Academy for those who have not finished high school
Member: Mississippi Association of Colleges
Southern Association of Colleges for Women
American Association of Junior Colleges

Many girls turned away this session because of lack of room
Write for catalogue

M. P. L. BERRY, President, Clinton, Miss.

Thursday, May 7, 1925

B. Y. P. U. Leaders
ty as a result of an
ference together in
aturday. The State
to thank them for
spirit of co-operation.
ng twenty-two A-1
quarter as a result of
e.

B. Y. P. U. Camp
Lea, the efficient city
mediate B. Y. P. U.
ttiesburg, has set the
n July for an Inter-
P. U. Camp to be at-
tended and Members of
the Unions of the three
ches in Hattiesburg.
the camp has been
through the kindness
s Club of Hattiesburg.
ts besides leaders of
will be the chaperons.
rogram is being ar-
to give the Intermedi-
asure and profit. Mr.
ower, Mrs. J. L. John-
arion Tate and Miss
Morgan have been in-
Lea to take part on
ogram, which will con-
sist of Inspirational Talks, Bible
Hour, and Recreation.
ers: "Go, thou and do

THOUGHTS RUNNING IN
RESPECTING MY
FINANCES

ged preacher, not bur-
with the thing called
pleasant to think that
are inadequate to keep,
the one dearest to me
has shared my arduous
many years.

utterly embarrassing to
robably I am, by most
rded as thriftless and
my condition would not

ll more bitterly embar-
think that while many
er and of course with

less time in which to have laid up
for the rainy day are giving to the
glorious cause of my Lord, in an-
swer to His urgent calls, their tens,
hundreds, and thousands of dollars,
I can give only pennies, cents, dimes,
and dollars, even when giving from
fifteen to twenty per cent of my
income.

4. But there is another thought
that comes to me: It is pleasantly
satisfying to think that my condi-
tion is due to, and the result of
denying myself the privilege of mak-
ing money that I might more fully
devote myself to the gospel-minis-
try; and that I have practical
demonstrations of God's care for us,
in His inclining persons to help.

I did in some measure turn aside
in secular work (the mistake of my
ministerial life), but not to make
money—to cover the deficiency in
my income from churches to take
care of us.

I write this hoping it may prove
helpful to some servant of the Lord.
—Old Iota P.

The flower show had been a great
success and a, few evenings later
Mr. Blank, who had performed the
opening ceremony, was reading the
local paper's report of it to his
wife.

Presently he stopped reading, his
justifiable pride turning to anger.
Snatching up his stick, he rushed
from the room. Amazed, his wife
picked up the newspaper to ascer-
tain the reason of her spouse's fury.

She read: "As Mr. Blank mounted
the platform, all eyes were fixed on
the large red 'nose' he displayed.
Only years of patient cultivation
could have produced an object of
such brilliance. . . ."

Diner (contemplating piece of
chocolate cake the waiter had set
before him)—"I say, waiter, I or-
dered Washington pie. Shouldn't
the icing be white?"

Waiter—"Only on George Wash-
ington pie sir. This is Booker T.
Washington pie."—Amherst Lord
Jeff.

SPECIAL NEWS By H. W. Shirley

Pastor H. W. Shirley has just
closed a meeting in the First Bap-
tist Church of Philadelphia, having
been assisted by Rev. John F. Mea-
sells, pastor at Tunica, and M. E.
(Otis) Perry, singer. Brother Mea-
sells is well founded in the Gospel
and at the conclusion of his work
here he had glorified church mem-
bership and exalted Christianity in
a remarkable way. He was very
careful in the laying of the founda-
tion upon which to launch his soul
winning campaign and in so being
the people witnessed a great in-
gathering of souls and an upbuild-
ing of spiritual life. Not only has
the Baptist Church felt the good
effects of the meeting but all those
that came under the sound of the
evangelist's voice and the influence
of the work being done.

Brother Perry, who led in the
singing, was able to so prepare the
people for the service as to make
the entire service one of unity. His

personality is his asset in leadership
and his voice of such tone and qual-
ity as to fill every requirement. A
great message in song was brought
in each morning and evening serv-
ice by the singer and all expressed
their appreciation of his efforts.
Brother Perry has only recently be-
come a member of the State Board
and will do evangelistic work
through the state with Brother Ky-
zar. His efforts will add a great
deal to the state program and we
consider the Board fortunate in se-
curing his services. Prior to his
connection with the Board he was
with Howard S. Williams, layman
evangelist of Mississippi, having
done advance work and song direct-
ing for almost two years. He is
comparatively young in the work
and almost unknown in connection
with the Baptist work but his future
success is almost assured in his abili-
ty as shown in this one campaign.
May the Lord bless these men in
their respective lines of duty. Ad-
ditions to date, 27 and one more
service tonight.

TEACHERS WANTED

We have urgent demands for hundreds of
teachers for principals, grade and rural
work. Salaries ranging from \$75 to \$250.
Write today.
SOUTH ATLANTIC TEACHERS AGENCY,
905 Austell Bldg., Atlanta, Ga.

Times Do Change!

Yesterday-- They Didn't Need a Monument.

Today----- Death Entered the Home

Tomorrow-- There is another potential monument customer

Forever----- Our monuments will mark the resting place

Right Now-- Is the time for you to ask for our excel-
lent proposition to
whole time or part time agents.

Do It Now-- Send In Coupon

Coggins Marble Company,
15 Main St., Canton, Ga.:

Please send me your agency proposal.

Name.....

Address.....

Select Songs of Praise

A new religious song book
that is different. Interesting
—Inspiring—Satisfying. A
great treat of 165 best songs—40
not found in other current books.
Will aid you in carrying out your
program of Evangelism.

Printed in both round and shaped notes.
POPULAR SIZE—LOW PRICE
\$20 and \$35 per 100 according to binding. Special
discounts to Evangelists and Dealers. 200,000
printed first edition. For Revivals, Sunday Schools
and General use. Gives a real uplift. Returnable
copy on request.

Send for Samples. Do you have copies of our
two great books "REVIVAL GEMS," 10c and "LIV-
ING HYMNS," 15c. Over a Million sold in less than
two years and still going BIG. Order from

AMERICAN BAPTIST PUBLICATION SOCIETY
(The Judson Press) 1791-93 Chestnut St., Philadelphia
Chicago, 126 N. Wabash Ave. Boston, 19 Ashburton Pl.
Kansas City, 1107 McGee St. Los Angeles, 213 W. Third St.
Seattle, 409 Burke Bldg. Toronto, 223 Church St.
Summit W. Benson, Publisher, 2511 Park Ave., Chicago, Ill.

Gospel Singer Wm. S. Dixon,
Wheaton, Illinois, is to begin meet-
ings May 18th, with Rev. A. H. Cul-
len, Winnsboro, La., which will ex-
tend for two weeks. Any other pas-
tors in that section who desire to
use Mr. Dixon while he is in the
state may communicate directly
with Dr. Cullen at Winnsboro, La.
Mr. Cullen has known Mr. Dixon
for twelve consecutive years and he
will be glad to assist any other pas-
tors in dating Mr. Dixon.

WANTED young men and women to pre-
pare for business and office po-
sitions now awaiting them in South Alabama
and Mississippi. Write school you prefer to
attend for full information.

Mobile Business College, Mobile, Ala.
Laurel Business College, Laurel, Miss.
Gulf Cities Business College, Gulfport, Miss.

BAYLOR COLLEGE

Will have on the twenty-fourth the
greatest opening in all her history, but
still has desirable rooms in each dormi-
tory for all who may yet apply. For
room reservation write or wire

J. C. HARDY, President,
Belton, Texas.

WINSTON-INTERNATIONAL BLACK FACE TYPE BIBLES

The Only Self-Pronouncing Black
Face Type Bibles Published
Best for Young and Old—Home and
School—Teachers and Students
Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
124 WINSTON BUILDING PHILADELPHIA

\$475.00

Gives You a 30 Day Tour of
ENGLAND - BELGIUM - FRANCE

EUROPE

Ten other Tours of longer itinerary
at various prices up to \$1045.

PALESTINE

Wonderful Cruise on Special Steamer
\$595 and Up

In our Personally Conducted Parties,
you "Travel Free From Worry."
Write today for illustrated itiner-
aries.

The WICKER TOURS
Richmond, Va.

A GRATEFUL FATHER

"We are grateful beyond words for what the 'San' did for our boy".
Thus writes an eminent Baptist preacher whose son was a patient at
the Baptist Sanatorium for many months. We could publish hundreds
of similar testimonies. For catalog and terms write H. F. Vermillion,
Supt., El Paso, Texas.

Blue Mountain College

Fifty-third annual session opens September 16th, 1925.

The only Baptist educational institution in the Northern
half of Mississippi.

Campaign now on for endowment.

Large improvement expected in the early future.

Send for new catalogue.

Books now open for engagement of rooms for next session.
Send \$12.00 to engage a place.

Address Blue Mountain College, Blue Mountain, Miss.

LOOK DOCTOR

I will give an established practice of 18
years to the purchaser of my six room home,
and office fixtures, in a county site town of
about 2,000 people, surrounded by a fine
farming community.

We have a splendid citizenship, good
churches, schools and roads.

J. V. MAY, M.D.,
Port Gibson, Miss.

School Desks
Opera Chairs
Folding Chairs
Kindergarten Chairs
School Supplies
Blackboards



Southern Desk Co., Hickory, N. C.

MRS. ANNA ELLIS DEXTER

Mezzo Soprano

VOCAL INSTRUCTION

Special Preparation in

Evangelistic Singing

Sight-Singing and

Ear-Training Classes

Room 12 Woman's Building

Cor. Jefferson and Third Streets

Memphis, Tenn.

Welcome

Courtesy of olden times
was as much treasured as
gold—it was a gentleman's
pass word.

The courtesy and friend-
liness of our modern Bank
make the new-comer feel
"at home" and old friends
more welcome.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

MAN'S

text session. Send

ars.

nt

LEGE NG LADIES

Mississippi
hed high school
leges
ges for Women
or Colleges
use of lack of room
nton, Miss.

COLLEGE COLUMN

M. S. C. W. News Notes

Who's Who

Merle Gunnells, who came to us last fall, has been one of the leaders in all of our Baptist work this year. Although she is just a Freshman she was elected Vice-President of the Campus Council and has served efficiently in that capacity. She is the B. Y. P. U. Representative on that Council. The Y. W. A., Life Service Band, S. S. and B. Y. P. U. all claim her as a loyal member. She has taken eight study courses during the year and holds both the S. S. Diploma with Red Seal and the B. Y. P. U. Diploma. She was among the first to place her letter in the local church. Her Sponsor Mother is Mrs. Carl Gentch. We are especially proud of Merle because she stays in Group 1 in her college work.

Our Seniors, who have been gone for a week on a "Senior Holiday Sojourn", are back. We welcome them indeed, and are sorry that their stay is limited now to the six weeks. Each Senior Class holds a peculiar relation to the Freshmen and other newcomers. No other Senior Class is quite the same as the first one they remember. Some of our strongest workers have been in the Senior Class. We are hoping that as they leave us, there will come to take their places next fall many, many strong Freshmen.

Sunrise Study Course

"Somebody said that it couldn't be done"—but one girl made the suggestion that it could be done—and it HAS BEEN DONE! This week's study of "Talks With the Training Class" has proved that nothing is impossible—at least to a college girl. When commencement rehearsals came along and made it impossible to have our study course at the regular time, the request came from the girls to teach them "before breakfast". We tried it and 35 girls say that it works fine! They want some more—and they shall have it. The next course to be offered will be "Teachers That Teach".

New Campus Council

Elections for next year have been held and the following Campus Council will be installed as the new officers for 1925-26: Cordie Williams, President; Leona Wilkey, Vice-President; Margaret Myers, Secretary-Treasurer; Lucile Spain, Pianist; Elizabeth Whittington, Chorister; Doris Varnado, Cheer Leader; Myrtle Baker, President Whitfield S. S. Class; Edna Wallace, President Euzelian S. S. Class;

Cammie Morris, President Phebean S. S. Class; Merle Gunnells, Booster Committee Chairman; Mary Parks, Membership Chairman; Rosanel Aldridge, President Life Service Band. The Y. W. A. and B. Y. P. U. representatives have not yet been elected.

While we are congratulating ourselves upon this splendid corps of officers for next year, let us not be

unmindful of the fine service the Old Council has rendered. It has been theirs to pave the way, to blaze the trail, to meet the problems first of all, to bear the heaviest load. All praise and thanks to this, our First B. S. U. Campus Council. The personnel of the retiring Council is: Frances Nuckols, President; Merle Gunnells, Vice-President and B. Y. P. U. Representative; Margaret Meyers, Leona Wilkey, Willie Mae Easley, S. S. Presidents; Mae Scofield, Y. W. A. President; Cordie Williams, President L. S. B.; and Miss Margie Morris, Faculty Representative.

Life Service Band

The following officers have been elected for next year: Rosanel Aldridge, President; Irene Dale, Vice-President; Doris Smith, Secretary. The book on "Prayer" is being reviewed now. In addition to the regular meeting on Sunday afternoons, the Band has decided to observe a Morning Watch 30 minutes before breakfast on Sunday mornings. The first of these devotionals was conducted by the retiring president, Cordie Williams. She spoke on what constituted a missionary call.

Work done during the past week included visits to girls on the campus, to the Mill district, to the Orphanage, a story hour for children in Mill Center and two Sunday School classes taught there. We feel that this Band is one of the most vital of our organizations and is doing some practical Christian work. One new member joined at our last meeting—Cora Webb Bass.

Y. W. A.

An unusually interesting program was given by the Y. W. A. on April 15th. After the members were seated and the meeting called to order, the members took an imaginary trip around the world to visit our Baptist schools in far-away lands. We took a steamer for China and Japan and swiftly crossed the Atlantic Ocean. We visited Africa and South America. In all of these schools we were told that the girls were crying out for the knowledge that has, heretofore, been kept from them.

After the program delicious candy was served, and the meeting became a social hour. Everyone hated to leave because this was probably the last meeting of the Y. W. A. with the college girls.

Euzelian Sunday School Class

In the recent debate it was noticed that the four final debaters all came from the Euzelian S. S. Class. This speaks well for that class. Also this class maintained the highest average in attendance and 100% pupils during the month of March.

Tis True

On last Sunday fifty girls stated the amount of money they spent during the past week for candy, ice cream, gum, etc. The amount was \$27.45. Taking this as an average, then 350 girls would spend in one week \$192.15; in four weeks they would spend \$768.60, and for nine

months \$6,917.40. This would be enough to erect one unit of our proposed Baptist Student Building!

M. S. C. W. News Notes

The new Officers of the B. S. U. have gone in for the new year's work. Rosanel Aldridge, the newly elected president of the Life Service Band, was in charge of the meeting last Sunday. A report of their week's work showed eight visits, workers at the Mill District, a Sunday morning prayer meeting before breakfast and visit to the Orphanage. A pageant is now being planned by this Band to be given in the Mill Center. New prayer calendars for the month of May were given out.

The leaders at our Noon-day prayer meeting have been members of the old Campus Council and this week we are having messages from the new Campus Council. In addition to these, Ruth Alderman, Beulah Milan and Cora Webb Bass have recently led.

The sixteen members of the Membership Committee enjoyed a hike and supper on last Wednesday afternoon. The committee from each class put on a stunt, and for the time being the committee seemed to be transformed into a "Social Committee". This committee will continue to serve until next year. Today they are mailing out report cards of the work for the month of April.

We were glad to have as visitors on last Sunday Mrs. E. T. Mobberly and Mrs. A. Gunnells. Dr. Purser also paid a short visit as he was en route to Meridian. We are looking forward with unusual interest and pleasure to the visit of Dr. R. B. Gunter. He is to be with us on next Sunday, and the Baptist girls especially are anticipating his visit with much pleasure.

The first Sun Rise Study Course was a big success. There were forty-one in the class. The Course ended on Saturday morning, and after the examination we had "open breakfast" on our Baptist lot. As long as possible now we shall have these Sunrise Study Courses, and they will always be followed by the "home-cooking" on our Baptist lot.

The annual banquet of the B. S. U. Campus Council will be given next Saturday night. This is in honor of the new Campus Council which will be installed on the following Sunday. We have a strong corps of officers for next year's work, and under the leadership of Cordie Williams, the president, we feel that we will achieve even more than this year.

A Revival is in progress at the First Baptist Church. Some of the girls are attending and several are helping in the music. Miss Alexander, of the Voice Department of the college, is directing the music.

Mississippi A. and M. Notes

By W. M. Covington

In the recent student elections held at this college the following
(Continued on page 16)

IN MEMORIAM

Obituary

In loving memory of Mrs. Margaret (Finell) Dorroh, the beloved wife of Rev. Joel Dorroh, who was born in Pickens County, Alabama, February 17th, 1863; moved to Webster County, Mississippi, at the age of 14 years; was converted under the preaching of Rev. T. H. Wilson in August, 1878 and united with Philadelphia Baptist Church. She was married to Rev. Joel Dorroh, December 11th, 1884; to this happy union ten children were born, seven sons and three daughters. One son, Ira, a preacher, and one daughter, Lockie, went to our heavenly home many years ago.

We have the promise in God's word that our labor is not in vain in the Lord. We see this promise fulfilled in the results of her life.

Besides all the other lives that have been blessed by association with her, she leaves six sons and two daughters, who, being brought up in the nurture and admonition of the Lord, came to trust Jesus as a Savior early in life and are now living consecrated Christian lives, and are taking up the work as she lays it down.

On February 26th, 1925, after many months of intense suffering, Jesus said, Father I will that she whom thou hast given me, be with me where I am; accordingly, the angels came down into The Beloved's garden and tenderly gathered this "rare, beautiful lily" to Himself that she may behold his glory. To call her back to this land of sorrow does not occur to us, but rather we desire to follow after her. Jesus purchased her with His own heart's blood. She was one of our Heavenly Father's love gifts to Jesus, one of His crown Jewels and His glory.

Tenderly as we loved her, we could not wish to detain her from such companionship. How amazing sweet to her to drop her suffering body and enter Paradise, where Jesus is revealed in all the splendor of His majesty, amid angels and glorified spirits. The thought of her amazing bliss greatly modifies our natural grief. We weep for ourselves. What a "gap" is left where she stood.

How we shall miss her wise counsel in her community, in her church, for which she labored and prayed. She was so saturated with the Holy Spirit that those who came in contact with her took knowledge of her that she had been with Jesus. To her pastor she was a tower of strength; her words of admonition and encouragement greatly helped and cheered his heart.

We can not command language to express what she was to her family, such a sweet, pure, unselfish mother. We will have to turn to the pages of the heavenly record to learn all she was to her devoted husband. To help him preach the Word and labor for lost souls was her chief desire of life. Truly our Lord has graciously permitted her to have fellowship with Him in His

MORIAM

Obituary

memory of Mrs. Mar-
Dorroh, the beloved
of Dorroh, who was
County, Alabama,
1863; moved to Web-
Mississippi, at the age
as converted under
of Rev. T. H. Wilson
and united with
Baptist Church. She
Rev. Joel Dorroh,
1884; to this happy
en were born, seven
daughters. One son,
and one daughter,
our heavenly home

promise in God's
labor is not in vain in
see this promise ful-
fills of her life.
The other lives that
passed by association
leaves six sons and
who, being brought
re and admonition of
to trust Jesus as a
life and are now
ted Christian lives,
up the work as she

26th, 1925, after
of intense suffering,
her I will that she
t given me, be with
m; accordingly, the
own into The Beloved's
underly gathered this
ly" to Himself that
his glory. To call
land of sorrow does
but rather we desire
her. Jesus purchased
own heart's blood. She
Heavenly Father's
us, one of His crown
glory.

ve loved her, we could
tain her from such
How amazing sweet
her suffering body
dise, where Jesus is
the splendor of His
angels and glorified
thought of her amaz-
ly modifies our nat-
e weep for ourselves.
is left where she

miss her wise coun-
community, in her church,
labored and prayed.
saturated with the Holy
se who came in con-
book knowledge of her
been with Jesus. To
e was a tower of
words of admonition
ment greatly helped
s heart.

command language to
she was to her fam-
sweet, pure, unselfish
will have to turn to
he heavenly record to
was to her devoted
help him preach the
r for lost souls was
e of life. Truly our
usly permitted her to
p with Him in His

suffering; would it not be cruel to
wish to detain her from participat-
ing in His glory? As we remember
that all heart aches, anxiety and
pain for her are past, and her com-
panionship with the altogether Love-
ly One is eternal, a smile blends
with our tears for our loss. May
this mantle of sorrow which has
fallen upon us cause us to sing His
praises more sweetly, labor more
diligently, love our beloved more in-
tensely until He sends His angel
reapers to gather us home.

By loving friends and her pastor,
—Rev. J. B. Middleton.

Janie V. Smith

On April 4th, 1925, God took back
to Himself the precious little cherub
which He gave to Mr. and Mrs. G.
L. Smith to brighten their home for
only eleven days.

"Such a little break in the sod
So tiny to be a grave,
But we had so soon to give back to
God
The beautiful gift He gave.

"Lord, she was not ours,
She was your own.
In taking her you did no wrong,
And we thank thee for the pre-
cious babe;
Though you didn't let us keep her
long."

—Mrs. Gus McDaniel.

In Memory of Mr. I. H. Caldwell

On the morning of the 18th of
March, 1925, Mr. I. H. Caldwell
passed to his reward. He was born
seventy-seven years ago in Pontotoc
County and has lived his long and
useful life there, fifty years having
been spent in Old Cherry Creek
community, where he has been an
active church worker and friend to
all. He accepted Christ at the age
of fourteen.

His faithful wife, seven children,
several grandchildren, and a host of
relatives and friends miss him here,
but realize he has gone to be with
his Heavenly Father. He is the
father of Miss Pearl Caldwell, our
faithful missionary to China.—C.

Dr. E. B. Miller

Dr. E. B. Miller, 72, prominent
business man of this city and former
pastor of the First Baptist Church
here, died yesterday and was buried
today at the Odd Fellows Cemetery
at 2 o'clock. The funeral ceremony
was conducted by Dr. E. J. Caswell
of Greenwood, Miss., from the First
Baptist Church. The honorary pall-
bearers were W. H. Lloyd, C. S.
Harris, J. M. White, J. W. Crawford,
T. M. Moseley, J. P. Unger, J. W.
Unger, H. C. Terrell, C. C. Ivy, B.
L. Smith and Dr. J. E. Ellis. The
active pallbearers were B. M. Ho-
worth, F. G. Hawkins, W. G. Ro-
berds, W. H. Vanlandingham, Dr. D.
N. Garner and S. A. Scott.

Dr. Miller was born February 2,
1853, at Greenville, S. C. He was a
son of Nancy Smith and Archie Lee
Miller. At the age of 4 years the
family moved to Eudora, Miss., De-
Soto County. After the completion
of his education in the public schools
he entered Union University, which
was then located at Murfreesboro,

Tenn., and later was moved to Jack-
son, Tenn., becoming what is now
known as Southwestern University.
He graduated from this school in
1880, receiving an A.B. degree. He
later attended the Southern Baptist
Seminary at Louisville, Ky., com-
pleting his course in 1883. Dr. Mil-
ler was a student of Hebrew, under
the noted Dr. W. R. Harper, in
Union Theological Seminary, Mor-
gan Park, Chicago. The summer of
1883 was spent in Chautauqua, N.
Y., where he took lectures and the
"Famous Round Table," later grad-
uating in Chautauqua reading
course. After he completed the full
course at the Southern Baptist Sem-
inary, the Southwestern University,
his alma mater, conferred upon him
the A.M. degree. On September 5,
1883, he was united in marriage to
Miss Allie Spencer Everhart of Jack-
son, Tenn. His first pastorate was
at the Baptist Church, Grenada. It
was here that he was ordained. Dur-
ing the 10 years' stay at this place
the parsonage was remodeled and a
commodious brick church was built
and still stands a monument to his
faithful and efficient efforts in his
great calling to serve God.

In 1893 he accepted a call to
preach at Arkadelphia, Ark., where
a large co-educational Baptist school
is located. He taught the Bible class
in this college, which was a part of
the curriculum. Dr. Miller served
also as financial secretary at the
college for a short time, and was
secretary of ministerial education
also. He served a term as secretary
of home missions of Arkansas. His
stay at Arkadelphia was probably
the most active of his life and great
good was accomplished for the great
cause which he was advocating.

It was while living in Arkadelphia
that the Southwestern University
deemed it appropriate to again hon-
or him by conferring on him the
D.D. degree, the crowning token of
its approval and appreciation of his
living and accomplishments.

In 1889 Dr. Miller was called to
the First Baptist Church of West
Point and served this congregation
for two years, after which time he
saw fit to resign and take up evan-
gelistic work, meeting with wonder-
ful success in many states. This
work proved too much for his throat,
so he came back to West Point and
took up a private business, of which
he has made a success. The life of
Dr. E. B. Miller was a benediction
to one and all. Truly it is said that
he lived his religion and many there
will be that will try to emulate his
example. He will be missed by his
church, where in the absence of a
pastor he could always be called
upon. Only a few days ago he pre-
sided for the last time in introduc-
ing General Rush Knox, who was in
charge of the Baptist program for
1925 and was filling the Baptist
pulpit here. Everybody loved this
great and good man as evidenced by
the beautiful flowers that bedecked
the grave.

Surviving him, besides his devoted
Christian wife, are two daughters,
Mrs. John Martin, Clarksdale; Mrs.
Stephens, West Point; two sons,
Louis Lee, of Houston, Texas, and
Edward Fountain, of West Point.—
Commercial Appeal.

Joe D. Parker

Brother Joseph D. Parker depart-
ed this life at his home in Neshoba
County, February 15, 1925. He was
born December 29, 1861. He mar-
ried Miss Laura Fulton, December
20, 1888. He was the father of fif-
teen children. His wife and ten
children live to mourn his going.
He joined the Baptist Church early
in life and was a faithful deacon of
Spring Creek Church when death
came. He was a good man and a
useful citizen.—R. L. B.

John T. Fulton

Brother John T. Fulton was born
February 14, 1847. He married Miss
Josie Merrell in 1877. They were
blessed with nine children, of whom
seven are still living. He joined the
Baptist Church while yet a young
man and was a member of Spring
Creek Church, Neshoba County,
when death came on October 10,
1924. He served a while in the Con-
federate army. He was a useful
citizen.—R. L. B.

In Memoriam

The subject of this sketch, Mrs.
J. B. Bishop, the daughter of Mr.
and Mrs. William Thurman, was
born on St. Valentine's Day, 1882.
She grew into young womanhood at
old Westville, the then county seat;
and was married to J. B. Bishop on
August 12th, 1903, at the Baptist
Church in that little town by Rev.
Wayne Sutton.

She joined the Baptist Church in
her young girlhood, and remained a
member thereof, and consistent
Christian until the day of her death.

She was member of the order of
Eastern Star, having served as
Worthy Matron of the local chapter
for a number of years.

She and her husband spent a lit-
tle more than twenty-one years of
blissful married life in their little
home at Pinola.

There were born to them seven
children, five boys, the youngest be-
ing three days old at her death, and
the oldest having preceded her to
the heavenly land several years ago;
and two girls, ages thirteen and
eleven years.

No one knows a wife better than
a husband. She expressed herself
time upon time that she was ready
and willing to go without a mo-
ment's warning; and while the dark
shadows covered the earth on the
night of March 9th last, with her
husband and children standing
around her bedside, whose arms
were too short to save her, her
sweet spirit passed out and up to
Him who gave it.

Her greatest delight on earth was
to make home beautiful and happy
for her husband and children; and
to so rear her family that they
would make God fearing men and
women.

On March 11th, we laid her body
tenderly away in the Pinola ceme-
tery, and we know, if one knows
anything not seen with the human
eye, that she is at rest with her
Redeemer; and with that great con-
solation treasured up in our hearts,
we shall strive to meet her on that
morning of the glorious resurrection.
One who has never suffered such

an irreparable loss cannot under-
stand the utter desolation of heart
and mind that comes to husband and
children during such trials.

She left surviving her, her aged
mother, four sisters and seven broth-
ers, she being the first of a family
of twelve children to pass over, and
a host of kindred and friends to
mourn her going away.

Her memory shall remain with us
like a benediction.

The Lord giveth and the Lord tak-
eth away. Blessed be the name of
the Lord.

—Husband and Children.

Mrs. G. R. Birdsong

Mrs. George R. Birdsong was
called to her reward March 31. The
end came peacefully after a long
illness. Those left to mourn her
homegoing are her husband and
one daughter, her father, Oscar O.
Wolfe of Terry, four brothers and
four sisters. There are many friends
throughout the state who feel a per-
sonal loss, for she was a true
friend. She was loved by many
because of her real worth. Mrs.
Birdsong was a Christian leader,
patient loving mother and a devoted
wife.

—S. C. Rushing, Pastor,
Terry, Miss.

L. B. Bilbro, Sr.

Whereas, it hath pleased Almighty
God, in His infinite wisdom, to re-
move from this life the spirit of
our friend and beloved brother, L.
B. Bilbro, Sr., into that sacred
realm, "that house not made with
hands, eternal in the heavens", and,

Whereas, Brother Bilbro was a
just and good man, a true and tried
friend, a courageous and patriotic
citizen, an earnest and consecrated
follower of the true and living God,
and a faithful and devoted member
of The Jerusalem Baptist Church;
and

Whereas, we can not be unmindful
of the great loss in his departure,

Therefore, Be It Resolved, that
we recognize his sterling worth and
character; we commend his unflin-
tering friendship; we extol his vir-
tues and patriotism as a citizen;
we recall his unfeigned piety to God
and unshaken faith in Jesus Christ;
and we shall never forget his con-
stant and untiring efforts for the
material welfare and spiritual up-
lift of the Jerusalem Baptist Church.

Be it further resolved, that we are
deeply grieved at his sudden and
unexpected demise, and that we ex-
press our profound sympathy to his
wife, and our sister, and the other
surviving members of the family.

Be it further resolved, that a copy
hereof be spread on the minutes and
a copy be forwarded to the family.

Passed and approved this the 22nd
day of February, 1925.

Rev. E. W. Spencer

After an illness of nine years
Brother Spencer passed away, April
11, at the home of his sister, Mrs.
J. T. Cotten, 932 Union St., Jack-
son, Miss.

He was born August 2, 1851, near
Clinton, Hinds County, Miss., or-
dained a minister in 1877 at Zion
Hill Church, St. Helena Parish, La.

His first pastorate was Port Adams, Miss., in 1879. All his ministerial life of 35 years was spent in Mississippi except one year at Baton Rouge, La.

Brother Spencer held many of the most important pastorates in the state.

He was signally blessed in the choice as life companion, Miss Ida Mae Wall, New Orleans, La., to whom he was married in 1880 in Coliseum Baptist Church. Three children blessed this union—W. R., Rev. Lee B., and Percy. Percy, the youngest, died last year in Texas, where as a young lawyer he had won distinction.

Brother Spencer's last pastorate was Lumberton where, May 9, 1915, he was stricken with the illness from which he died. He was a blessing to our church during his one and a half years waiting for his final call.

The funeral services were held in Griffith Memorial Church, Drs. Hewitt, Carter, and Bailey participating. His body rests at Cedar Lawn Cemetery.

COMO

"Behold how good and pleasant for brethren to dwell together in unity."

Rev. Sam Pack Poag, new pastor at Como, moved in among us yesterday, and the good women of this flock, with two or three of the dependable elders "severely pounded" these new comers. It is said that these sneaked in and found their beloved pastor and wife actually in the kitchen preparing something to eat. Whoever heard of preachers going in the kitchen to help?

Glorious; for this gives Como three Baptist preachers of note—Rev. W. M. Farmer, W. E. Lee, and Sam Pack Poag. No wonder Como is the best church there is for some things. Yours,

—D. C. Perkins.

BAPTIST HOSPITAL, MEMPHIS

You know what a great asset the Baptist Memorial Hospital of Memphis is to our denomination. Do you realize that we have almost as great an asset in the Training School, in connection with the hospital; that we are graduating this year fifty-eight girls, the largest class that has ever graduated from any Training School in the South; that this school is maintained at a cost of over \$100,000.00 a year to the Baptist Memorial Hospital and that we have in training two hundred girls (with their staff) practically at no cost to them. Do you realize the immense value that this will be in the coming years to our denomination?

For the first time in many months, on account of the large number of graduates, we are without a waiting list. Don't you think that you could suggest to some girl to send in her name at once to Miss Myrtle Archer, Superintendent of Nurses, Baptist Memorial Hospital, Memphis, Tennessee, and get one of these vacancies?

—E. E. Jennings,
Chairman, Executive Committee.

(Continued from page 14)

men were elected officers of the Y. M. C. A. for the 1925-26 session: President, W. M. Covington; Vice-President, C. R. Ashford; Secretary, G. W. Bamberg; Treasurer, A. P. Fatherree. These men, with the new cabinet which is to be selected in the near future, are expecting to plan an extensive program of religious work to be carried on next year.

On Wednesday night, April 22, the Baptist boys of this institution will assemble at the Baptist Church in Starkville to elect their B. S. U. officers for next year. This night has been designated at A. and M. as Baptist Students' Night and will be observed as such in following years. The speaker for the occasion will be Hon. J. T. Wills, of Hattiesburg, Miss. Mr. Wills is a very able man and teacher of one of the largest Bible Classes in Hattiesburg. The B. S. U. is a very active organization on our campus, and its influence is being felt more each year in the promotion of religious activities among the students. It has been recently announced that the president of the B. S. U. will become an ex-officio member of the Y. M. C. A. cabinet.

The Berean Sunday School Class gave its last social for the year at Thompson's lake, near the campus, Saturday, April 18. Most of the Berean boys were present and a good representation of the Starkville girls and girls from out of town were there to enjoy the event. It was one of the most successful socials of the year, an event which everyone enjoyed.

The Starkville B. Y. P. U. has given quite a bit of its time this year in sending committees out to various country churches to put on programs there. We have a very active organization that is really doing some effective work at home as well as in the surrounding country churches.

The Berean Sunday School Class will elect its officers for the coming school year on Sunday morning, April 26. The Baptist classes; the Berean which meets at the Starkville Baptist Church, and the Baraca which meets at the Y. M. C. A., are two of the largest and most active classes on our campus.

(Continued from page 11)

church at Grenada. Elder H. L. Martin of Indianola did the preaching. The Lord was present with power. The results have not been reported.

Departing Friends

One by one our loved ones are crossing to the land beyond the mystic river that we call Death. Jesus called death a sleep. It is thus spoken of by other New Testament writers also. However, we call it death. As the years go by and our friends cross over one by one, we follow them as far as we can and then think of them and cherish their memory here.

As we enumerate those whom we have loved who have departed it

seems that our acquaintances in the better land are more numerous than on earth; while earth is sad and lonely without them, Heaven is the nearer and dearer to us—for many there be at the beautiful gate watching and waiting for us. What joy to know that one day we will see our departed face to face and dwell with them for ever more.

In the last few days the writer has been grieved at the going of two dear friends and brethren, in the persons of Brother Don R. Branch of Duck Hill and Brother David E. Kelly of Coffeeville. They were both members of the Baptist Church and men who had done much for the community in which they lived.

Brother Branch was born about sixty-five years ago. He was a member of Duck Hill Baptist Church. He married Miss Wilkins, a member of one of the best families in the state; she died several years ago, leaving no children. He did not marry any more, but his sister lived with him. He had been in poor health for some time, suffering with rheumatism, and went to Hot Springs, Ark., for treatment. He died there very suddenly, April 22, 1925. His body was brought to Duck Hill for burial, the writer conducting the simple services. Hon. B. G. Lowrey, a life-long friend, made a feeling talk. Brother Branch was greatly loved by the colored people. He had often attended their services and heard them sing. So many of them attended his burial and were permitted to sing "Swing Low, Sweet Chariot, Coming For to Carry Me Home", a song he always loved to hear them sing. It was a very touching incident.

Brother D. E. Kelly was born in South Carolina, December 11, 1837—so he was 87 years old. He came to Yalobusha County, Mississippi, when eleven years old. He first married Miss Virginia Thompson, who died in 1903. To them were given one son and a daughter, both of whom have gone to the other land. In 1907 he married Miss Vinnie Wallace. They lived happily together till the Lord called him home April 27, 1925. After a brief service in the home he was laid to rest in Coffeeville Cemetery beside the wife of his youth and his son and daughter.

He joined the Baptist Church in early life and had served his Lord for long, long years. He was an honest man, an example in morals, kind, sympathetic, and loved by all. He gave home and support to a number of children who had been deprived of parents. They love him as their own and he loved them and provided for them at his going. Truly a good man has fallen. May the Lord bless his sorrowing wife, who was truly kind and good to him in his last illness.

Notes and Comments

The revival meeting at Duck Hill is set to begin the fourth Sunday in July with Rev. E. J. Hill of Memphis to do the preaching and Gospel Singer W. W. Grafton to lead the singing.

The W. M. U. of Duck Hill Baptist Church raised more than \$50 for missions in their hen party last month. Where there is a will there is a way.

Pastor H. W. Shirley reports a successful meeting at Philadelphia, where Rev. John Measells did the preaching and Brother Perry did the leading of songs. Plans are on foot for even greater things over there, but these plans have not matured yet.

Some of our progressive pastors of Neshoba County are planning an evangelistic campaign for the rural districts of that county. It is proposed to hold revival meetings in needy fields with preacher and singer, going to the people with the gospel without regard to financial returns. "The poor have the gospel preached to them."

A great general once said, "A good ready is half the battle." This is true also in revival meetings. If the church would pray for the meeting beforehand and get its members in the right frame of mind the meeting would be started before the preacher came and victory would be sure. Try this.

DO YOU KNOW?

While I am almost effete in the way of physical vigor, still I have a puissant soul and spirit. The third day of last November I put on the octogenarian crown of age honors, as that day gave me eighty years. I have had sixty-one years Baptist Church membership. I was in the civil war service of the Southern Confederacy nearly two years. While I am quite old I still have some spirit of aspiration for Biblical knowledge, therefore I send you some questions as follows:

What is the church?

What does the rock upon which it was built represent?

What is the mission of the church?

What is man and why placed upon the earth?

What is the mission of the truth?

What is prayer and its mission?

We know that all agencies or factors have a specific work to do. I am very solicitous to hear from you brethren touching upon the very basis of these questions. I have to the best of my knowledge a fixed answer to most of them.

I am yours in the spirit of patience and Christian amity,

—A. J. Johnson,
Walnut Grove, Miss.

"Have you seen a strayed fox terrier about, my boy?"

"Little black-and-white one?"

"Yes."

"With a stubby tail an' sharp nose?"

"Yes."

"Ears stuck up?"

"You describe him exactly."

"I ain't seen him, mister, but I know the sort you mean."—Tit-Bits.